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Balmerino

And its Abbey

A PARISH HISTORY

WITH NOTICES OF THE ADJACENT DISTRICT

BY

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MINISTER OF BALMERINO

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A NEW EDITION,

WILLIAM BLACKWOOD AND SONS
EDINBURGH AND LONDON
MDCCCXCIX

that he also at the first occasion be reconcilit to Mr. Thomas Douglas, quhilk the said Laird promessit to fulfil in presens of the haill brethering.² In view of his sentiments, as expressed in the previous extract of the same date, it may be presumed that he fulfilled this promise.

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28th October 1590—'Ordanis ane writting to be direct to the Laird of Forrett; desyrand him and his servandis not to resort to the kirk of Kilmany, for eschewing of farder inconvenientis, and to desyre him to resort to the kirk of Balmerinoche according to the Act of the Presbitrie, ay and quhill their awin paroche kirk be re-edifit.'¹

4th June 1590—'Ordanis everie minister within this Presbitrie be publiet [intimation] to intine to their congregations the present necessitie and strait of the kirk of Geneva, with exhortationis to support thair extreme indigence be reason of the lange saige [by the Duke of Savoy] according as brotherlie love and charitie requyris.' Contributions were appointed to be gathered from Balmerino and the neighbouring parishes by 'Mr. Andrew Melville and the ministers of the kirks: gentlemen—the Abbot of Lindores, and Robert Carnegie, guidman of the Grange.'

17th March 1591—'Ordanis the Sessione of the kirk of Balmerinoch to caus certane personis within thair parochin, violatoris of the Sabbath day, publietlie to mak thair publiet repentance thairfor, and thaim of the said parochin that hes commissioun of the King travail to upleft twentie sh. fra everie ane of thame, according to the Act of Parliament.'

When Presbyteries were being formed—about 1581—it was proposed to erect one at Falkland, but the General Assembly

¹ Sir Robert Sibbald states that Forret 'was the estate of the name Forret since King William's time at least, now [in 1710] is the heritage of Mr. Michael Balfour, eldest son of Sir David Balfour, a lord of the Session and of the Justiciary, son of Sir Michael Balfour of Denmiln, who planted a great many barren trees here, specially on Forret hill.'—(*History of Fife and Kinross*, p. 415, ed. 1803.) John Forret of that ilk was a member of Parliament in 1560, but could neither read nor write.—(*St. Andrews Kirk Session Register*, vol. i. pp. 112, 127.)

in April 1582 ordained that all the ministers 'be-east Leven' should be included in the Presbytery of St. Andrews, and those 'be-west Leven' in that of Dunfermline. Cupar Presbytery was first formed in October 1592 by the separation of its parishes—including that of Balmerino—from St. Andrews Presbytery on account of a division between the majority and minority of that Presbytery regarding the election and admission of a minister at Leuchars. In 1611 the Presbytery of Cupar was transferred to Falkland in obedience to a letter from the King dated the 5th of August of that year. But in that and the following month the brethren, who objected to the change, petitioned his Majesty that the meeting should be continued at Cupar, because 'Falkland in winter, or efter greit weittes in sommer is not accessibill'; and their petition was granted.¹ We shall see that during a few years after the Revolution Cupar Presbytery was again united to that of St. Andrews.

In February 1596-7 the Synod of Fife appointed Mr. Douglas as one of seven of their number to remonstrate with the King 'in all humble reverence and dutiful manner' against certain changes which he wished to make in the constitution of the Church with a view to the subversion of its discipline.² This was only a few years after the Act of Parliament of 1592—the charter of the Presbyterian Church—had been passed with the King's hearty concurrence, whereby the Church was effectually established on a purely Presbyterian basis, former Acts of a contrary nature abrogated, and the jurisdiction of the Church courts and the chief provisions of the Second Book of Discipline legalized.

In 1601 Mr. Douglas was one of two commissioners or visitors sent by the General Assembly to Perth and Strathearn. Their commission was a very comprehensive one. They were to try the brethren in the ministry in those districts 'in their

¹ Row's *History of the Kirk of Scotland* (Wodrow Society Ed.), pp. 85, 90, 151; *Minutes of the Synod of Fife* (Abbotsford Club Ed.), pp. 27-28, 38.

² Calderwood, vol. v, p. 578; James Melville's *Diary*, p. 386.

life, doctrine, qualification, and conversation, and how they have behaved themselves touching the rents of their benefices, whether they have sett tacks of the same but (*i.e.* without) consent of the General Assemblie or not, and so delapidated the same; to depose such as deserve deposition; to plant ministers where necessary, and for other similar purposes; and to report to the next General Assembly.¹

We have now to notice another 'invasion' of Mr. Douglas, as narrated in Pitcairn's *Criminal Trials*,² derived from the records of the High Court of Justiciary.

'INVASION OF A MINISTER, near the Tolbooth (Edinburgh), where the Privy Council were sitting in judgment.

'June 29, 1603—Walter Grahame, servitour to Mr. Robert Williamsson, wyter.

'Dilatit, accusit, and persewit be Dittay (indictment) of the crymes following, viz. . . . That the said Walter . . . vpon deidlie malice consauit be him aganis Mr. Thomas Douglas of Stannypeth, minister at Balmuirieno, and haifing forget a quarrell aganis him, for the reuenge of certane injurious speiches allegit gevin be the said Mr. Thomas Douglas to the said Mr. Robert Williamssone, his maister, vpon the xxj day of Junij instant, he, vpon the xxij day of the said moneth of Junij, preparit to himsellf ane grit fourenuikit battoun of aik, of purpois to haue fellit the said Mr. Thomas Douglas thair. Lykas the said Walter set vpon him, behind his bak, vpon the hie streit of the burch of Edinburghe, in the time of the said [Trinity] flair, a lyttill beneth the Stinkaud-Style [near the Tolbooth], the Lordis of Seereit Counsall being within the said burch, and haifing sittin at Counsall in the Tollbuith of the said burch nocht passand ane half-hour befor the violence and invasion following; and thair maist sehamefullie, barbaruslie, and crewallic, without regard to the person of ane minister, and haifing never spokin with him ane word of befor, invadit him, for his slauchter, with the said batoun; strak him thairwith twa straikis vpon the heid, behind the rieht lug, and hurt and woundit him thairwith to the effusion of his bluid in grit quantitie . . . and [then] the said Walter fled and gat away' etc. On being afterwards

¹ Calderwood, vol. vi. p. 123.

² Vol. ii. p. 416.

apprehended, Graham confessed his crime; and the assize, or jury, finding him guilty, he was sentenced to be 'seurgit fra the Castell hill to the Nether Boll . . . and his riicht hand to be struken af at the Nether Boll, and thairefter to be banischet his Majesteis haill Dominiones, and on nawyis to retorne agane within the samyn during his lyfetyne, vnder the pane of deid.'

At a meeting of the Synod of Fife in 1607, when the King's Commissioner demanded of each of the brethren, separately, whether he would accept the so-called bishop (Gledstaunes) to be constant Moderator of the Synod, as the King had commanded, or not; those who should answer in the negative being declared to be rebellious, and threatened with being 'put to the horn' (that is, denounced by blast of trumpet, and outlawed); all refused except seven ministers, of whom Mr. Douglas was one; he being, apparently, not so averse to the measures of the Court as the majority were, who said, 'that they would rather abide horning, and all that can follow thereupon, than lose the liberty of the Kirk; the office is unlawful; the man is unworthy.'¹ At the General Assembly of 1610, Mr. Douglas was one of four members of Cupar Presbytery who consented to a modified Episcopacy.²

On the 12th of July 1608, John Menzeis of Carlippis as principal, and David Lindsay of Balgrayis as surety, were bound, under a penalty of 1000 merks, 'not to harm Mr. Douglas of Stanepeth.'³

In 1610 there was a dispute about a 'desk,' or seat, in St. Ayle's church, of which the Synod took cognizance, as appears from the following entry in its minute of April 1611:—'The brether appoynted be the Synod halden in St. Andrais, in the month of October bypast, to deall for removing ane debait aysen for placing of ane desk in the kirk of Balmerinocht, reported that they had put the same to ane end.' This dispute did not refer to the appropriation of a seat already existing, but to one newly,

¹ Calderwood, vol. vi. p. 676.

² *Ibid.*, vol. vii. p. 196.

³ *Reg. Privy Council*, vol. viii. p. 662.

or about to be erected. Till a long period after this date there were very few fixed seats in Scottish churches. Most of the people brought their own stools or chairs, and either left them in the church or carried them home. Those who desired to have a seat or pew to sit in had to erect it at their own expense after they had obtained permission from the Kirk-session, who, and not the heritors, at that period gave such permission. In the year 1739 the Court of Session declared that to the heritors belongs the right to dispose of the area of a parish church.

A modified Episcopacy having been introduced in 1610, Mr. Douglas was several times thereafter appointed by Archbishop Gledstanes Moderator of the Presbytery, or, as it was now called, the Exercise of Cupar, and he was for some time on the Synod's Committee for Privy Censures.*

We have seen that a new church is said to have been erected at Kirkton—according to one account in 1595; according to another, in 1611.¹ That church ceased to be used in 1811, when the present parish church—the fifth of which we have historical notice—was erected; and the hewn stones which had formed one of its doorways were removed to serve a similar purpose in a house in Gauldry, where they remained till a few years ago, when the house was converted into part of a farmstead; and they are now preserved at Naughton. The doorway formed by them was square-headed, with moulded lintel and jambs; and on the lintel the date 1612 was carved in relief, which seems to indicate that the church, or at least this doorway, was then erected. Unfortunately the plan and style of this edifice are now unknown, though we shall hereafter meet with notices of some of its parts. But from all accounts it was of that unsightly style of architecture which parsimony and bad taste have inflicted on Scotland from the Reformation downwards, when the idolatry of superstition was superseded by the idolatry of covetousness.

* See page 287.

Leighton, while repeating the erroneous statement that the Abbey church was used as the parish church till the year 1595, and referring to the new church said to have been then erected, says:—‘The wood-work of the Abbey seems to have been used in the erection of this church, and some of the carved work was used to ornament the fronts of the pews. A carved oak panel is in the Museum of the Fifeshire Antiquarian Society, which was taken from the parish church when it was taken down [in 1811], and which had originally formed a panel in front of one of the stalls, or the pulpit in the Abbey church. The carving, which is very rude and in all probability as old as the erection of the Monastery, represents at the top of the panel a man on horseback, and below this a person in a fantastic dress doing penance, and undergoing flagellation from the hands of another, who has a rod or whip raised for the purpose. Underneath these two figures is another individual looking up to the person doing penance, and holding a dish or cup towards him.’¹

When the new church was erected, the oak panel—which is now preserved in the Duncan Institute, Cupar—*may* have been taken from the Abbey; but as the previous parish church was really St. Ayle’s, this piece of carved work more probably belonged to that edifice.

Tradition asserts that at the time of the erection of the church at Kirkton the earth or ‘mould’ of the Convent graveyard (which must have been also the parish burying-ground, as it is unlikely that there was a graveyard at St. Ayle’s) was, strange to say, carted away and deposited around the new edifice; but that this desecration was stopped by the ghosts of the dead forbidding the workmen to disturb their repose! This removal of the dust of the departed, however, may have been the result of the residence of the first Lord Balmerino at the Abbey, and of some alterations then made on its precincts.

In April 1613 Mr. Douglas and Mr. Patrick Lyndsay were

¹ *History of the County of Fife*, vol. ii. p. 79.



CARVED OAK PANEL, FROM EIMMERING ABBEY OR
ITS CHAPEL OF ST. AYLL

appointed by the diocesan Synod of St. Andrews as commissioners for dealing with Balfour, Lord Burleigh, about his taking the Communion. (*Syn. Min.*)

In May 1614 the following entry occurs in the minutes of the Synod:—‘Ancient the complaint maid be Jhone Hay of Little Tarvatt and James Hay of Fudie against Mr. Thomas Douglas, bearing in effect that the said Mr. Thomas had taken from the said Jhon Hay vj^{ce} ten libs. (£610) penaltie of ane band besyd the principall soume and haill profittes, and siclyk had seduced the said James, being ane simple young man, [and] caused him leave his friends and dispone his lands, and deceived him be ane backband containing dyvers uncouth clauses, and binding the said James to impossibilities; the said Mr. Thomas denyng the complaint. In respect Mr. David Kimeir, minister at Auchterhous, who is not ane member of this Synode, is lykwayes delated be the complainers to have concurred with the said Mr. Thomas in the foresaid seductione, it is thought meitt that the complainers prosecutt thair actionne against the saids Mrs. Thomas and David befoir the Lords of the High Commissioun, to whome the Synode referres the same.’ I have found no further account of this matter; but a renunciation by Mr. Thomas Douglas to Mr. James Hay ‘of annual rent of 200 merks furth of Little Tarvet,’ contained in the Register of Sasines for Fife, probably refers to it.

The minute of the same meeting of Synod mentions a complaint made by Mr. John Durie, minister at Logie, against Mr. Douglas, and a petition from the former that the action subsisting between them might be submitted to some of the brethren as umpires, in compliance with an Act of Assembly concerning such cases. It was accordingly submitted to umpires chosen by both parties; but the result is not recorded, nor is the matter in dispute specified.

In April 1617 the Synod, at the Archbishop’s desire, nominated fifteen of the brethren, of whom Mr. Douglas was one, or any six or seven of them as the Archbishop should

advertise them, to attend along with the Bishops at the approaching meeting of Parliament, and to concur with, and assist by their advice the Bishops and others from various parts of the country, in regard to such questions as might be proposed by them to Parliament, without committing the Synod to their views or counsel. This appointment of assessors to the Bishops was disliked by those who were still attached to Presbyterian principles, as being designed to supersede General Assemblies of the Church, which they held to be the sole guarantee of her liberties.

In the General Assembly held at Perth in 1618 the celebrated Five Articles were passed, against the wishes of the nation. The first of these Articles was, that the Lord's Supper should be taken by the communicants kneeling. At the Synod held at St. Andrews in 1619 the ministers had been interrogated as to the observance of this posture. Mr. Douglas reported that 'he gave the elements with his awin hand to al the people, bot not kneeling, because he perceived the people vtherwyse inclyned. He hes promised to kiek the preseryved ordour and forme in al poynts, and to vrge his people to conformitie.' There appeared to be great unwillingness on the part of some of the neighbouring ministers to comply with the new method, and various excuses were made for their non-conformity.

In the year 1619 the Laird of Bottomeraig was killed by the Laird of Kirkton, who was at fend with him.¹ Strange to say, Mr. Douglas was accused of having been accessory to the deed, as appears from the following entry in Pitcairn's *Criminal Trials*, under the 10th of March 1619:—

'MR. THOMAS DOUGLAS, minister at Balmirrienoche, Dilailit of airt and pairt of the slaughter of vinquihile Thomas Crichtoun of Bodumeraig: committed betwix Balmirrienoche and Cupar in Fyfe, upon the xiii day of Februar last, 1619.

¹ For an account of this incident see Part iv. chapter iii.

‘The Justice, in respect of the seiknes of Jeane Carmelie, the defunctis relict, quha can nocht be present to concur in this persute, continewis this matter to the thrid day of the next Justice-air (Court) of the scherefdom of Fyfe, or sooner, vpon the fyftene dayis wairning: And ordanis the pannell to find cautoun for his re-entrie; quha stand James Douglas of Moirtoun, portioner of Gogar, etc.’

Crichton's wife died soon after the above-mentioned date. The charge against Mr. Douglas must have been either fallen from or found to be erroneous.

The practice of the Presbytery or Exercise of Cupar, in having a ‘constant Clerk,’ appears to have originated in the refusal of Mr. Douglas to take his turn, along with the other brethren, in acting as Clerk. In October 1619 the Moderator, on his being examined by the Archbishop in Synod in reference to the order observed by the brethren ‘in their meetings at exercise and otherwise,’ reported certain complaints from the Presbytery. One of these was ‘anent the disobedience of Mr. Thomas Douglas, quha being requyred be the Moderator to be seryb to the presbyterie this last half yeir in his awin course, conform to Acts maid thereanent, stubbornlie refusit aither to do it be himself in his awin cours, or to substitut another. The said Mr. Thomas was graivlie rebuikit for his undewtiful refusal, and ordinit to conform himself to the Act maid in the Synod in April 1617; and for eschewing al controversie heirefter anent the supplying of that office, it is apoynted that in al tyme cumming they sall have a constant and ordinar clerk, to be intertained upon the common expenses of the haill breithren yeirlie, conforme to the tenor of the foirnamed Act. (*Syn. Min.*)

In April 1626 the Moderator and brethren of the Exercise of St. Andrews were appointed by the Archbishop and Synod to determine some dispute between Mr. Peter Hay of Naughton and Mr. Douglas. At the October Synod this matter, the nature of which is not stated, was referred to the Exercises •

of St. Andrews and Cupar, to which the disputants were to state their respective complaints. (*Ibid.*)

Towards the close of his life Mr. Douglas stated—‘By the providence of God I have bestowed my travelis in the ministrie with God’s blessing these fifty-eight yeiris . . . in respect of my auld aige and new infirmities that has fallin vnto me sene Martinise last, quhilk I tak to be ane fleing gout thruch my bodie, quhilk mak me altogider wuabell to traueel ane myll aither on futt or horse.’¹ He died on the 2nd of April 1634, in the fifty-sixth or fifty-seventh year of his ministry in Balmerino, to which he had probably been translated from another parish. He had, however, as we shall see, an assistant for about the last thirteen years of his life. His wife, Mary Kinneir, was probably of the family of Kinneir of that Ilk; and his daughter Jean was married in 1618 to David Kinneir of that Ilk, who bound himself by matrimonial contract to infest her in the liferent of Denbrae and Tor-Kedlock. Mr. Douglas left a legacy of 500 merks to the schoolmaster of Balmerino. He appears to have possessed a large share of the character of the race from which he was sprung, which, in an earlier age, would have been displayed in doughty deeds of Border warfare.

On the 14th of August 1634 Mr. Douglas’s son James, designed of Ardit, was served heir to him in his lands of Stonypath, Langtoun, Dubend, tenement in Edinburgh, Broomholes, and acres in Scurrbank. Anne, daughter and heiress of James Douglas of Stonypath and Airdit, married Sir William Douglas, second baron of Glenbervie (descended from the Earls of Angus), who thus acquired James Douglas’s lands.² Their only son, Sir Robert Douglas of Glenbervie, commanded the Royal Scots at the battle of Steinkirk in

¹ Scott’s *Fasti*, vol. ii. Part ii. p. 472.

² Stonypath was acquired from the Douglasses by James Cleland, President of the College of Surgeons in 1657, and ancestor of Dr. Jamieson, author of the Dictionary of the Scottish language.

1692, where he fell. The title then devolved on his cousin, Sir Robert Douglas, who changed the name 'Airdit' to 'Glenbervie,' which, however, was afterwards displaced by the original designation. Sir Robert Douglas, author of the *Peerage and Baronage of Scotland*, was the representative of this family.

CHAPTER III

MR. WALTER GREIG

' Ungrateful Country, if thou e'er forget
The sons who for thy civil rights have bled !
But these had fallen for profitless regret
Had not thy Holy Church her champions bred,
And claims from other worlds inspired
The star of Liberty to rise.'²

—WORDSWORTH.

MR. WALTER GREIG was appointed assistant and successor to Mr. Douglas in the year 1621. His incumbency, like that of his predecessor, was very long—extending over more than half a century of the most eventful period of our national history. He appears to have taken a prominent part in the ecclesiastical proceedings of those times; and as the minutes and other registers of the Kirk-session of Balmerino which have been preserved commence in 1632, they supply us with many illustrations of Church life, as well as other interesting facts in the history of the parish during his ministry.

The valuation of the tithes of the parish—an important event for its landlords and ministers—which took place in 1631 and 1637, calls for a brief explanation. Originally the tithes, or teinds, were drawn in kind. Every tenth sheaf was the property of the parson. After the Reformation the teinds, as well as the Church lands, in country parishes having been to a great extent gifted by the Sovereign (under the burden of the Thirds for payment of stipends, and for the use of the Crown) to laymen, these were found to be much more rigorous in exacting the teinds than the old clergy had been; while such severity was endured all the more impatiently because the fact

was well known to the cultivators of the soil, that the bestowal of this kind of property on laymen was a gross perversion of the purpose for which teinds were paid. As no grain could be carried off the field till it had been teinded, whatever might be the nature of the weather—though the time for drawing the teind was to some extent limited by law—the farmer often experienced much loss by the delay or caprice of the tithe-collector; while the latter was frequently defrauded of his just rights by various artifices on the part of the farmer. The teinds were thus a source of constant irritation between those two parties—so much so that, even previous to the Reformation, churchmen in many cases consented to commute the teinds due to them into a fixed annual payment of grain or money. But the system was not effectually rectified till it was taken in hand by King Charles I. The revocation by that monarch, soon after his accession in 1625, of all grants of Church lands and tithes made by James VI. having excited great alarm among the possessors of such property, they petitioned him to modify his purpose. A compromise was eventually agreed to, and the parties interested entered into four submissions, whereby the matter was referred to the King's own decision. Accordingly, in 1629, he issued four decrees-arbitral, which were ratified by Parliament in 1633, and by which it was ordained, among other things, that all teinds should be valued, and that the fifth part of the rental inclusive of the teinds, or the fourth part exclusive of them, should be held to be their value. The right was at the same time conferred on heritors to purchase the teinds of their own lands from the titular who possessed them, subject to the payment of a sufficient stipend to the minister; and the price was fixed at nine years' purchase, the minister's stipend and six per cent. of an annuity to the Crown—which is not now exacted—being first deducted from the annual value.¹

¹ The following teinds, however, cannot be sold:—Those formerly paid to Bishops, those granted to Burghs, etc., for pious uses, and those belonging to Colleges and Hospitals.

In 1627 a 'Commission of Surrenders and Teinds,' and in 1633 'Commissioners for the Plantation of Kirks and the Valuation of Teinds' were appointed, who were authorized to nominate Sub-Commissioners within each Presbytery for the same purposes, and for allocating to each minister an adequate stipend to be paid out of the teinds of his own parish. Thus a considerable part of the teinds of the whole country was soon valued either in victual or money, according as the rent was paid in the one or the other; but generally in victual, because rents were then in most cases paid in that commodity. The functions of those Commissioners, and of others who were continuously appointed after them, were at the time of the Union transferred to the Court of Session, which still performs these duties.

This settlement of an irritating question, the credit of which is due to Charles I., was a great boon to the Church; while its terms were very favourable to the landlords. It was, however, bitterly disliked by those who had got possession of the teinds. It is still the basis of the system by which the stipends of ministers are paid; heritors, though they may have purchased the teinds of their own lands, being yet liable for successive augmentations of stipend till the whole amount of the teinds, according to the valuation, is exhausted.¹ But they are not further liable, and have exclusive right to all increase of rent, since the teinds, once valued, can never be augmented. Many lands to which the Decrees and Act applied, and which, because they were not then arable, or for other reasons, were not valued at the time of the settlement above described, have been valued since; and the value of the teind is, in every case, held to be the fifth part of the rental *at the time of valuation*. This, together with the great increase in the rent of land since the seventeenth century, explains why it is, that the best and longest cultivated lands

¹ It was in 1617 that the stipend of each minister—then ranging from five to eight chalders—began to be paid, not out of a general fund, as previously in most cases, but out of the teinds of his own parish.

pay, in most cases, less teind than those of inferior quality if more recently brought into cultivation.¹

The greater part of the parsonage or victual teinds of the original parish of Balmerino, of which Lord Balmerino was titular—though some of the proprietors had acquired the teinds of their own lands—was valued in the year 1631. The teinds of such portions of the present estate of Naughton as were then in the parish of Forgan, of which the Archbishop of St. Andrews was titular, were valued in 1637.²

We now have recourse to the records of Balmerino Kirk-session. The earliest existing entry is as follows:—

26th August 1632—‘The minister and elders fand that the kirk had neid to be poynted, and thairfoir nominat George Stirk and James Seathe to be stenteris and ingathereris of ane taxation to that effect; who thoct that ane mark of ewerie plough, and 4d. of ewrie aicer of land [of small holdings] suld suffice; and thairfor ordinat it so to be exacted; wherunto all condisceudit.’ Repairs and improvements of the fabrie of the church, and, at a later period, of the school were sometimes ordered by the Session alone to be made, at other times by them and the heritors conjointly.’

7th October 1632—‘That day gathred for the releiff of the laidis holden captives by the Dunkirkers [*blank*] pundis, ten schillingis.’

14th October 1632—‘David Murdoch and Margaret Goslen, both in this paroche, were contracted, and layed downe five merks.’ They were married on the 15th November. In 1575 the General Assembly ordained that parties purposing marriage should come before the Kirk-session, and ‘give in their names,

¹ In England tithes were not valued and commuted into a fixed charge till so late as the year 1836. This, along with the fact that all *rectors* of parishes draw the *whole* tithes, explains why the value of many livings in the Church of England is so much higher than that of any in Scotland, where the minister, in most cases, receives for stipend only a *portion* of the teinds, the remainder being retained, under legal sanction, by the proprietors of land.

² See Appendix, No. XV.

that their bands (banns) may be proclaimit, and no farther ceremonies usit,' that is, the ceremonies practised at espousals or handfasting previous to the Reformation. The term 'contract,' however, was still used, being incorrectly applied, as above, to the giving in of the parties' names for proclamation. The parties had, in every case, to lay down, or produce security or caution for the payment of, a sum of money—five merks as above, at a later period £4 Scots, in this parish—as a pledge that their marriage would be duly completed; that there would be no excess at the wedding; and also—in order to prevent the occurrence of the evils which had too often followed handfasting—that they would give no ground for scandal in the interval before marriage. Thus in 1668 the Balmerino Session expressly enacted—what, indeed, had been the practice long before—'that no person suld receive back ther mariage plaidg untill the man partie come first befor the Session to seek it, and declare'—that they were free from scandal. When the conditions mentioned were fulfilled, the marriage 'pledges,' 'pawns,' or 'pands,' as they were termed, which had been deposited in the kirk box, were in due time returned. Thus another couple in Balmerino parish were 'contracted' on the 7th of October 1632, and married on the 12th November following; a third couple were contracted on the 3rd of November of the same year, and married in December; and on the 29th July 1633 these three couples 'received back their pledges.' If scandal was caused, the pledges were forfeited, and applied to the relief of the poor, or some other parochial purpose. This rule continued in force till the end of the seventeenth century, when, as we shall see, it was modified.

It had been ordained by the 'packed' General Assembly of 1610 that all presentations to churches in time coming should be directed, not to the Presbytery as before, but to the Bishop of the diocese; and that every minister should, at his admission, swear obedience to his Majesty and the Bishop. The

Court of High Commission was one of the King's tools for the enforced establishment of Episcopacy. These remarks will explain the following statement in Row's History, under December 1635:—

‘The Bishop of St. Androes caused summond Mr. Walter Greig, minister at Balmerino, before the High Commission. He had been minister there fourteen years, and with the Bishop's awin consent was first admitted fellow-helper to Mr. Thomas Douglas, an aged minister, and after his death served that cure without any lett five or six [more correctly, less than two] years; yit, because he was not conforme, they lay this fault to his charge, that he had not taken on that ministrie lawfullie upon him, because he had never receaved collation fra his ordinarie the Bishop. And, therefore, for intruding of himself into that place he behoved to remove; but the Bishop gave him [till] Pasch nixt to provyde himself, by removeing to some other place, for he was a married man and had sixe children. And albeit Mr. Walter cleared himself of any intrusion, yit they would not alter their wicked conclusion.’ He did not remove, however; but to what cause he owed permission to retain his charge does not appear.

To return to the Session minutes:—

3rd January 1636—‘The Sessione convened, and finding that the loft in the kirk stood werie unconvenientlie, concludit all in ane voice that with all possible diligence it suld be remowit and sett wpon the west gavell of the kirk.’

13th March 1636—‘It was concludit by the Sessioun that the Laird of Grang seatt suld be lifted, and sett upone north east end of the kirk at the end of the boord.’

5th June 1636—‘It was appointed and agreed upone, that becaus the Sessioun culd not be holden conveniently upon the Sabbath, heirafter it suld be keped upone Waddensday at ten houris, and to begin upon Waddensday nixt the aucht instant.’

29th November 1636—‘The Sessioun mett for to deall

twentie pundis given by my Lord Balmerinoch unto the poore; and because that money was not yet delivered, we took it out of the box, and five pundis owt of the purs, and aucht sh.'

27th February 1637 — 'The quhilk day it was acted by the Session, that if any browster suld be fund to sell aill to anie upon the Sabbath, after or befor noon, betwixt the ringing of [the] hindmost bell and the dissolving of the preaching, sall pay 40 sh. and mak their repentance befor the pulpitt; and if any sall buy it, sall pay twentie sh. and mak his repentance.'

The attempt made in 1637 by King Charles I. to impose Laud's Liturgy on the Scottish Church caused the nation to unite in a Covenant to preserve its form of religion; and among those who resisted the King's measures the second Lord Balmerino took a leading part.¹ It was the Confession and Covenant prepared in 1581 by Craig, under instructions from James VI., containing an abjuration of Romanism, which that monarch had himself signed and commanded his subjects to sign, that was now renewed. There was added to it, however, a summary of the Acts of Parliament condemning Romanism, and also a solemn resolution to resist the Episcopal innovations, which contained these significant words:—'We promise and swear by the GREAT NAME OF THE LORD our God to continue in the profession and obedience of the foresaid religion; and that we shall defend the same, and resist all these contrary errors and corruptions, according to our vocation, and to the uttermost of that power that God hath put in our hands, all the days of our life.' This Covenant was first signed on the 28th of February 1638 in Greyfriars' Church, and on a flat tombstone in its churchyard, Edinburgh, by vast multitudes, with extraordinary enthusiasm. The scene has often been described. The enthusiasm proved to be contagious, and

¹ Forgan church was one of the very few in which Laud's Liturgy was read by the minister.

rapidly spread over most parts of the country,¹ including the parish of Balmerino, as appears from the Session minutes :—

18th March 1638 — ‘The Confession off Faith, together with the band [*i.e.* the Covenant] wer publicly red in the kirk ; all the persons present held up their hands in testimonie of their consent, except 11.’

9th September 1638 — ‘The minister, elders, and deacons being convened in their Session, they all with one consent chose Michael Balfour off Grange to repair to the Presbyterie of Couper the next day off the metting of the said Presbyterie, and thereafter, as suld be thoct expedient, to concurr for choosing Commissioners to be sent unto the General Assemblie.’

This was the famous Assembly that sat in Glasgow Cathedral in November and December of that year, and overturned Episcopacy, which James VI. and Charles I. had laboured so long, and by the most arbitrary means, to establish. Mr. Greig was not himself a member of this Assembly ; but he was one of those who subscribed a notable document connected with it. The Presbyterian leaders had great difficulty in obtaining a warrant to cite the Bishops for trial before the Assembly. The difficulty was overcome by getting a complaint or indictment drawn up against them, which was then sent to every Presbytery within whose bounds a Bishop had his residence. The indictment was referred by those Presbyteries to the ensuing General Assembly, and thus, in accordance with the rules of procedure in Presbyterian Church courts, it formed the initial step in the trial of the Bishops, which resulted in the deposition of the whole fourteen, and the excommunication of eight of them. The indictment just mentioned was signed

¹ ‘I was present,’ says Livingstone, ‘at Lanark, and at several other parishes, when on a Sabbath, after the forenoon’s sermon, the Covenant was read and sworn, and may truly say, that in all my lifetime, except one day at the Kirk of Shotts, I never saw such motions from the Spirit of God, all the people generally and most willingly concurring. I have seen more than a thousand persons all at once lifting up their hands, and the tears falling down from their eyes.’—(*Life*, p. 22, quoted by Cunningham, *Church History of Scotland*, vol. ii. p. 83.)

by fifty-nine persons—nobles, barons, ministers, and burgesses—as representing such members of these classes as were not commissioners to the General Assembly. The subscribing ministers were only five in number, and included, besides Mr. Greig, his neighbour Mr. John Macgill, minister of Flisk.¹

In 1639—Presbytery having been restored—Mr. Greig and Sir John Leslie of Newton and Birkhill, an elder, were sent by the Synod of Fife as corresponding members to the Synod of Angus. (*Syn. Min.*)

9th July 1639—The Session again chose the Laird of Grange as their Commissioner to the Presbytery, to concur with the Presbytery in choosing Commissioners to the next General Assembly. Mr. Greig was a member of this Assembly, which repeated the abolition of Episcopacy in the Scottish Church; and the King, who had refused to ratify the proceedings of the Assembly of 1638, now confirmed the extinction of Episcopacy, with the secret purpose of restoring it if it should be in his power to do so.

27th October 1639—‘The whilk day we celebratt the sacrament of the Lord’s Supper, whilk was the first tyme wherein we begin to have it twice in the year.’ The half-yearly celebration was, apparently, not continued long; it certainly ceased after the year 1651, when, as we shall see, was commenced the practice of holding numerous week-day services in connection with the Communion.

25th December 1639—‘The minister recommendit unto the elderis the practise off fanelie exercises, and required not only the practise off it in ewrie ane off their owne families, bot also in the families within their quarter.

‘That day it was intimatt that their was ane ordinance in the Generall Assemblie halden at Edinburgh [in 1639] for catechising in the owk dayes, wherwnto the wholl Session condiscended, and appointed the said catechising to be keped

¹ Stevenson’s *History of the Church of Scotland*, pp. 268–70 (ed. 1840).

ewerie Weddensday at ane afternoon.¹ On the 4th of February 1649 the Session appointed the weekly catechising to be on Wednesdays 'at ten hours, and that ewerie quarter sould resort to the samen *per vices*, and all others that pleased to come.' Parishioners were sometimes rebuked before the Session for not coming to the 'examine.' **1818186**

In December 1639, a man accused before the Session of 'excessive drinking night and day confessed his fault, and acted (bound) himself of his owne accord to pay 20 lbs. if ever he suld be fundin in ane browstir hows after seven houris at ewen.'

We have now to notice an important era in the history of the parish—the institution of a parochial school by the heritors, in 1640 or 1641. That there was a school of some kind, however, in the parish previous to this date appears from the following entry in the Session minutes under the 26th of March 1637:—'The whilk day the Session concludit that everie bairn that comes to the school sall pay 10 sh.'—doubtless as the quarterly fee. The reader may have acted as teacher, without, perhaps, other salary than the school fees and the small dues paid to him in connection with baptisms, proclamation of banns, etc. The new institution is thus mentioned in the Session minutes:—

7th May 1640—'That day the Presbyterie of Couper did visitt this kirk, and all the heritors who were present did condescend to have ane schooll, and did consent to contribut two merks for everie plough, for the interteining theiroll.' After some delay, which may probably be explained by the previous teacher being continued for another year, on the 5th of December 1641 'Mr. James Sibbald was entered to be schoolmaster and reader.' As a stent imposed for another purpose a few years later, at the rate of one merk for every plough in the

¹ The words of the Act of Assembly are:—'that every minister, besides his paines on the Lord's day, shall have weekly catechising of some part of the paroch, and not altogether cast over the examinatione of the people till a little before the Communion.'

parish as then bounded, yielded only twenty merks, Mr. Sibbald's salary at first could not have been more than forty merks, or £2, 4s. 5½d. sterling, besides the school fees and small dues. The school was situated at Balmerino, and is mentioned as being still there in 1748. As a new schoolhouse was erected in 1766, it was doubtless at that time the school was removed to Bottom-craig, where it continued to be till 1830.

It was in the year 1616 that it was first enacted—by the Privy Council—that a school should be established in every parish ‘when convenient means may be had for entertaining it’—that is, when the parishioners were willing to defray the cost. In 1633 Parliament ratified this enactment, and empowered the Bishops, with consent of the heritors and parishioners, to lay a stent upon the land for the support of these schools; and this was followed by a great increase in their number. After the restoration of Presbytery, a more stringent Act was passed—in 1646—ordaining that a school be established, by the advice of the Presbytery, in every parish not already supplied; and that the heritors provide a commodious schoolroom, and a stipend to the teacher of not less than 100, and not more than 200 merks, besides school fees and the small dues already mentioned. This statute, however, was one of those repealed by the Rescissory Act of 1661; and the permissive Act of 1633 was thus revived, and practically constituted the law on the subject till after the re-establishment of Presbytery at the Revolution, when many parishes still remained unsupplied. In 1696 an Act of Parliament was passed which repeated the chief provisions of the statute of 1646, and made it compulsory to establish, by advice of the heritors and minister, a school in every parish; while it gave to each heritor a right of relief against his tenants for one-half of the proportion of salary due by him—a right which was seldom taken advantage of by the heritors. Yet so late as 1758 there were 175 parishes in the Highlands still unprovided with schools.

5th March 1641—The church being again in need of repair,

and the heritors having been convened, they appointed a stent of 22 merks to be divided 'among all the pleughs and aikeris, reckoning my Lord Balmerinoch's rent to two pleuches, as sufficient for the purpose.' (*Sess. Min.*)

The civil war, which led to the execution of Charles I. and Cromwell's usurpation, had now commenced. In 1639 the Covenanters, having taken up arms, marched an army of 22,500 men¹ to Dunse Law; and the King advanced at the head of an English army to oppose them. A treaty was then concluded, and both armies were for the time disbanded. In the following year hostilities were resumed. The Covenanters reassembled their army, crossed the Tweed on the 21st of August, and established themselves in and around Newcastle. There they remained till the summer of 1641, when, affairs having taken a new turn, they again marched home. During both of these periods ministers of the Church were sent in succession to the army as its chaplains; who, by their prayers and stirring addresses, animated the courage of the Covenanting soldiers. One of these ministers was Mr. Walter Greig:—

7th March 1641—'The whilk [day] the minister schew unto the Session that he was appointed by the Presbyterie to goe to the armie, to attend Colonell Leslie's regiment of horse, lyk as he went upon the 8 day.' The minister himself adds:—'Upon the eight of Junii I returned.' (*Sess. Min.*)

The excitement of campaigning—though, at this time, only for three months—would be to Mr. Greig a great change from the quiet of a country parish. As illustrating what must have been his experience, and also, doubtless, his equipment in the field, we may quote the following graphic account of the Covenanters' army when encamped on Dunse Law, given by the celebrated Robert Baillie, one of the chaplains serving there,

¹ Mr. Hill Burton remarks that the raising of such an army was, in proportion to the number of the inhabitants of Scotland at that time, 'such a feat as if a British war minister of the present day could place an army of some 600,000 effective men on the march.'—(*Hist. Scot.*, vol. vi. p. 263, ed. 1873.)

and afterwards Principal of Glasgow University :—‘I furnished to half a dozen of good fellows muskets and picks, and to my boy a broadsword. I carried myself, as the fashion was, a sword, and a couple of Dutch pistols at my saddle ; but, I promise, for the offence of no man except a robber in the way ; for it was our part alone to preach and pray for the encouragement of our countrymen, which I did to my power cheerfullie. . . . The crowners (colonels) lay in kennous lodges (canvas tents) high and wyde ; their captaines about them in lesser ones ; the sojourns about all in hutts of timber covered with divott or straw. Our crowners, for the most part, were noblemen : Rothies, Lindsay, Sinclair, had among them two full regiments at least from Fyfe ; Balcarres a horse troop,’ etc. ‘Our captaines, for the most part, barrons or gentlemen of good note ; our lieutenants almost all sojourns who had served over sea in good charges ; everie companie had, flying at the Captaine’s tent-door, a brave new colour stamped with the Scottish Armes, and this *ditton*, For CHRIST’S CROWN AND COVENANT, in golden letters. . . . Our soldiers were all lustie and full of courage ; the most of them stout young plewmen ; great cheerfulness in the face of all . . . everie one encouraged another ; the sight of the nobles and their beloved pastors dailie raised their hearts ; the good sermons and prayers, morning and even, under the roof of heaven, to which their drumms did call them for bells . . . made them all so resolute for battle as could be wished. Had you lent your care in the morning, or especieallie at even, and heard in the tents the sound of some singing Psalms, some praying, and some reading Scripture, ye would have been refreshed : true, there was swearing, and curseing, and brawling, in some quarters, whereat we were grieved.’¹ Baillie’s testimony is confirmed by that of William Row, in his description of the state of the Covenanters’ army in and about Newcastle in the year 1641, ‘when Mr. Greig was with it as chaplain.’² In a letter to Baillie, dated 17th October

¹ Baillie’s *Letters and Journals*, vol. i. pp. 211–14.

² Supplement to *Autobiography of Blair*, p. 163 (Wodrow Soc.).

1640, the Earl of Argyll wrote:—‘For truly, as I hear, our ministers works more upon the sojourns nor all other discipline could.’¹

The examination of the people—which was held in the church—preparatory to the Communion, as required by the First Book of Discipline, is thus noticed in the Session minutes:—

30th February 1642—It was ‘ordainit that intimatiounes suld be maid to warne all the people to come to the examinatione with all possible diligence, and, the examinatione endit, to celebrat the Lord’s Supper, whilk was done.’ (The Communion was on the 6th of March.) The examination was distinct from the weekly catechisings on Wednesdays.

In 1642 it was proposed, by whom it is not stated, to ‘transport’ or translate Mr. Greig to some other parish not named; and the heritors, elders, and deacons, being convened with the minister on the 31st of July, appointed ‘George Hay, fiar of Nawchtone, and Michael Balfour of New Grange their commissioners to the Assembly National at St. Andrews on the 1st of August [to which all the parties interested had been summoned], in conscience to ther dutie to God, to thair owne soull, and to thair minister, to stryve by all lawfull meanes to impd and hinder the said transportation.’ Their opposition must have been successful, as Mr. Greig remained at Bahnerino; but there is no previous or subsequent mention of this matter in the Session minutes, or in the printed records of the Assembly.

In April 1643 Mr. Greig was one of ten ministers of the Synod of Fife—another being Mr. Samuel Rutherford—who were chosen to assist in the trial and election of Regents, or Professors, for vacant places in the two ‘Philosophie Colleges’ in St. Andrews. (*Synod Min.*)

We return to the Session minutes:—

3rd September 1643—‘The quhilk day Mr. James Sibbald, reader, red the ordinance [of the Committee of the Estates]

¹ Baillie’s *Letters*, etc., vol. i. p. 267.

directit for chairging all men betwix 60 and 16 to be in their airmes againe the nixt advertisement.'

This was for a second invasion of England, to be noticed presently.

The following very interesting entries refer to the 'Solemn League and Covenant' agreed upon in August 1643 by the General Assembly and the Convention of the Estates. This was not a mere renewal of the National Covenant of 1638, but was intended to procure a 'covenanted uniformity' on the Presbyterian pattern between the Churches of Scotland, England, and Ireland; and it was adopted by the English Parliament and the Westminster Assembly on the 22nd of September 1643:—

22nd October 1643—'The quhilk day the Covenant was red and explicat be the minister, and intimat to be subservyed and sworne to keip, with solemne humiliatione, and fasting, and praying, the nixt Sabbath day; and the hoall elders and all others being demandit quhat they thought of the same, answered all in ane voyce, that they war most willing to subservye it, and wald most heartlie and willinglie sweare to it, to observe and keep the same.'

29th October—'The quhilk day the Covenant was red be the minister, and efter the people had all verie solemne sworne to observe and keip the same, it was verie heartlie subservyed be thame selves quha could subservye thame selves, and be Mr. James Sibbald, reader heir, for thame that can not wreat thame selves, at thair commandis.'

Mr. Greig's services as an army chaplain were again required during a second invasion of England:—

22nd January 1644—'The quhilk day the minister took his journey to goe with the airmie.'

It was to Lord Balcarres's regiment of horse that Mr. Greig was sent as chaplain on this occasion. He was absent till the beginning of June. On the 7th of that month the Commission of the General Assembly represented to Parliament 'that divers ministers that were commanded to repaire to the armeie did

laick necessary maintenance; and humbly intreated them to provyde for them some competent meines to that effect.¹ From this it appears probable that Mr. Greig also, during his period of service, may have had sometimes but scanty rations. He had, at all events, to take his share of other hardships which those who have had experience of winter campaigning can readily appreciate. As Leslie and the Covenantee army had already—on the 19th of January—crossed the Tweed, Mr. Greig could only have joined them on their march thence to Sunderland, which they entered on the 5th of February. We read of a snowstorm which prevented them from harassing the King's forces who were retreating, because they could not see them. On another occasion they made a march of 'eighteen Scottish miles when it was a knee-deep snow, and blowing and snowing so vehemently that the guide could with great difficulty know the way, and it was enough for the followers to discern the leaders.'² They sat down before Newcastle, but its siege proved to be an affair almost as tedious as that of Sevastopol in our day. Newcastle was not taken till the 27th of November, so that Mr. Greig did not see its fall. He missed only by a single month witnessing the battle of Marston Moor, which was fought on the 2nd of July, when the Scottish Covenanters and the English Parliamentary army defeated Prince Rupert who commanded the King's forces. The county of Fife was very zealous in the Presbyterian cause, contributing largely to the army, and suffering severely in some of the engagements.

Following the above-quoted entry in the Session minutes are the names of the ministers of Cupar Presbytery who officiated in Balmerino church every Sunday during Mr. Greig's absence with the army till the 2nd of June, except on the 14th of April, when the record is:—'The quhilk day no preaching, but reading heir.' This refers to the reading of the Scriptures and the

¹ Balfour's *Annals*, vol. iii. p. 175.

² Hill Burton's *History of Scotland*, vol. vi. p. 358 (ed. 1873).

prayers of the Book of Common Order by Mr. Sibbald, reader and schoolmaster, and requires explanation. In 1580 the General Assembly held in Dundee declared readers to be no ordinary office-bearers in the Church, and in the following year forbade their further appointment. These Acts, however, appear to have remained, from whatever cause, a dead letter. The Assembly of 1638 by two distinct resolutions virtually sanctioned the office of reader; and there is abundant evidence that it was still generally in use, as at Balmerino. But after the Westminster Assembly's Directory for public worship was adopted by the Church of Scotland in 1645, the prayers in the Book of Common Order ceased to be used; the reader's service was gradually discontinued; and the practice of 'lecturing'—that is, of expounding some large portion of Scripture before sermon—was introduced; yet readers were retained in some churches long after this period for the reading of Scripture before the commencement of the regular service. The schoolmaster of Balmerino continued to be called 'reader' as late as the year 1712 at least, though there is no certain evidence that he still performed the duty from which that title was derived.

28th July 1644—'The quhilk day the thanksgiving wes solemnie keipit for the victorie be God's providence obtainit in England'—that of Marston Moor. (*Scss. Min.*)

8th September 1644—'The quhilk day the fast [was] solemnie keipit heire, and ordainit to be keipit solemnie everie Sabbath until the tyme it sall [please] God in his mereie to settle peace in this kingdome.' On the 13th of October public fasts were intimated for the following Tuesday and Thursday. These fasts appear to have been appointed on account of the heavy losses sustained by the levies from Fife in the army operating in England. Both before and after this period, fasts in connection with the course of public affairs were very frequent. (*Ibid.*)

On the 12th of January 1645 Mr. Greig read from the pulpit an Act of the Presbytery of Cupar, which presents an unfavourable picture of the religious condition of the people at

a time when so much zeal was shown in the cause of the Covenant. The purpose of the Act was to restrain the profanation of the Lord's day. As the minutes of the Presbytery of Cupar of this date are not now extant, it is proper to give its substance here. It ordained that—'quhosoever heirefter sal presume to prophane the Lord's day, ether by making of barganes or keiping of trysts about civil effairs, or by tipling or drinking in taverns or alehouses, or by bringing wyne or eal to ther meittings in uther houses, or any tabling thame selves or drinking efter sermone, or by playing on the streits or feilds befor sermone in tyme heirot, or efter the samine, sal both declare ther publict repentance befor the pulpet, and also sal pay 20 sh. conforme to the Act of Parliament theranent *toties quoties* . . . and if baptisme or mariage fal upon the Lord's day, that, before they get the benefite of the kirk, both the parent and the brydgroome, and lykwyse the maister of the innes or alehouses, sal give assurance to the minister that they, with al ther freinds, followers, and guests, sal in drinking use all Christian sobrietie and moderation, with certificationn that the contraveiners heirot sal declar ther publict repentance befor the pulpit; and least any sould think that this Act does give secret allowance for excessive drinking [at baptisms and marriages] upon weik dayes, the brether earnestlie recommend to Kirk-Sessiones the pressing of ane former provincial [Synod] Act maid theranent, with the censure and penalty contenit therein; to the end that on the Lord's day all may set thame selves to a more serious meditation of God's sacred Word and wonderful works, to holy conference, catechising, reading, and praysing of God's glorious name, requyring all elders and deacones to attend diligentlie to the observation, and delation, and censuring the transgressours.'

2nd March 1645—'The quhilk day thair came a letter fra Captaine Balvaird, shewing that 3 of his sojers quba went for this parochie, gat not cloths from the publict. To thame was given 6 dollars out of the box, to be gathered in againe through the parochie, as was condiscendit be the Sessione.' (*Sess. Min.*)

An old practice being still prevalent of assembling great multitudes at 'penny bridals,' which led to evil results, the Synod of Fife, in May 1645, required ministers peremptorily to execute an Act of the Justices of the Peace for restraining penny bridals to the number of twenty persons. It also enjoined that the large companies of people who still assembled at marriage 'contracts,' and at baptisms, should be limited to six or seven persons; and the 'hostleres' who made great feasts were to be censured. Similar injunctions were issued in 1647 by the Synod and Presbytery, whereby the number attending penny bridals was not to exceed twenty-four; and the limit of those who attended 'contracts and banquets of this kynd' was to be 'the just half heiroff.' 'Penny bridals' were so called because each person invited to them gave a contribution for the feast that was then made, and also to help the newly married couple to commence housekeeping.

On the 15th of August 1645, Montrose nearly annihilated the Covenanters' army under Baillie at the battle of Kilsyth, where three regiments from Fife were cut off almost to a man. Three married men from Balmerino parish were among the slain,—probably the three already mentioned. The Session register has the following touching references to them:—

24th September 1645—'The quhilk day Jhone Colline and Helene Glane had a daughter baptizit callit Margaret Colline, presentit be James Croll becaus Jhone Colline wes kild at Kilsythe.'

12th October 1645—'James Glane and Katharine Pie had a daughter baptizit callit Margaret Glane, presentit be John Pie, younger, becaus James Glane wes kild at Kilsyth.'

3rd May 1646—'Jhone Glane [either an elder or a deacon] and Jannett Birtlett had ane son baptizit called Johne Glane, and presentit be James Birtlett becaus he was kild at Kilsythe.'

The disaster at Kilsyth was soon followed by victory.

28th September 1645—'The quhilk day ane solemne thanks-

giving was keipit heir for the gracious victorie obtainit on the 13 September at Philiphauche be General Major Leslie againe Montrois airmie.'

23rd August 1646—'Two women, 'being cited befor the Sessione for flytting, compeired and wes conviet, and ordained to mak their repentance befor the pulpit; as also [they] oblished thame selfes that in caice they were found flytting againe, they suld pay the sowme of 40 s.'

6th September 1646—'Thair wes delyvered 29 lib. 5 s. be James Bairtlett for relief of persons takine be the Turk, for this parische of Bahmirinocht.'

27th September 1646—'It was concludit be the Sessione that George Jack [an elder] sould be cited before the Sessione to shelow quherfore he abode from the Sessione.' 4th October—'George Jack, being cited, compeired before the Sessione, and confessed that he abode from the Sessione because Robert Balfour [apparently another elder or a deacon] had wronged him, in saying that he was als ill as Montrois.'

The Synod minutes inform us that about this time the Laird of Naughton was appointed a member of a Committee to adopt measures for the suppression of 'sturdie beggars'; and that Mr. Greig and Mr. James Wedderburn, minister of Moonzie, were ordered by the Synod (which, Bishop Guthrie in his *Memoirs* bitterly remarks, 'had always been forward in anything that was called reformation') to press with all earnestness Alexander Inglis, Depute Bailie of the regality of St. Andrews, to put in execution their Act for removing from the kirk of Dairsie 'monuments of superstition,' which had been so long delayed. That church was erected in 1622 by Archbishop Spottiswoode, who was proprietor of Dairsie. The monuments referred to were crosses, 'crosiar staffes' (some of them forming part of the Archbishop's armoial bearings), and a 'glorious partition wall' dividing the chancel from the body of the church.

22nd October 1646—In the Presbytery of Cupar, 'Mr.

David Dalgleishe [one of the ministers of Cupar] declared that Mr. Walter Greig and he gave in the names of those suspect of complyeancie with the enemies to the Synodal Assembly, and, being authorized by them, gave them in to the Committee of the Shyre.' (*Presb. Min.*) In each county the Covenanters had a committee of eight persons, called the 'War Committee,' who collected a voluntary tax to supply them with the sinews of war, raised levies, procured arms, and took charge of all military matters.

9th May 1647—'The quhilk day George Stirk [of Ballindean] receivit 29 lib. 5 sh. collectit in the parochie to be given to the heariet people in Argyle.' (*Sess. Min.*) This refers to the work of 'McDonald's bloody Irishes,' as Row calls them, who had ravaged Argyll in the Royalist interest.

13th June 1647—'The quhilk day Henrie Duncan and Andro Rawit were content to act thame selves [*i.e.* undertook] that in caice that any pyper sould play, or the people dance, that in that caice everie ane of thame sould pay 10 lib. for their contempione.' (*Ibid.*) This probably refers to a wedding, or penny bridal.

As required by the General Assembly of 1638, Presbyteries were in olden times in the habit of periodically visiting all the churches within their bounds. We have seen that in 1640 such a visitation of Balmerino took place, but, with the exception of the establishment of a parish school at the instance of the Presbytery, no record of its proceedings is extant, as the minutes of Cupar Presbytery previous to 1646 have not been preserved. The only other Presbyterian visitation before the Revolution a detailed account of which has come down to us occurred in the year 1647. Those visitations were held on a week-day, after intimation by edict read from the pulpit by a neighbouring minister. The proceedings were commenced with a sermon, which was usually, but not always, preached by the minister of the parish from his ordinary text; it being then and long afterwards customary to preach a lengthened course

of sermons from a single text—a verse, or a larger portion of Scripture—called the minister's ‘ordinary.’ The Presbytery then considered, and pronounced an opinion on, the doctrine they had just heard. The next step was to remove the minister, and examine the elders upon oath concerning his performance of duty and whole conduct, and also concerning their own conduct. The elders were then removed, and the minister and congregation were similarly interrogated concerning them. The schoolmaster, precentor, and session-clerk—usually one and the same person—and the beadle were next dealt with in a like manner. The heads of families were then removed, and the minister and elders were examined regarding them. Lastly, the state of the church fabries, Communion cups, Session Registers, churchyard wall, manse, glebe, and minister's stipend, the salaries of the other officials, and the provision made for the poor were inquired into. Such was the general method, though, of course, it varied with the circumstances of each parish. The visitation of Balmerino is thus narrated in the Presbytery minutes:—

‘At Balmerinloch, 29 of July 1647. The quhilk day Mr. John Lytlejon had the exhortatione from Coll. 2 and 5. The edict was returned indorsate and execute.

‘The minister [being] removed, the elders particulairlie sworne ament the carriage of the minister and the severall carriage one of another, all of them gave a verie large and honest testimonie to ther minister, as to a faithfull and painefull servant of Jesus Christ in his doctrine and conversatione, and in the dischaarge of everie pairt of [his] calling.

‘All the elders professed they had familie worshippe in ther families.

‘The minister did give to them ane honest testimonie as duetifull and diligent in their places; and everie one reported honestlie of another. They ar exhorted to further diligence, and especiallie to stirre up the spirit of prayer in them; and

to repress the common sin[n]les of drunkennes and swearing in themselves, and to reprove them in others.

‘The Sessione booke seen, tryed, and approven.

‘The heritors present promised to joyne, according to their proportiones, for repaireing of the minister’s house.

‘The schoolmaster [being] removed, the minister and elders reported that he did attend werie diligentlie; the elders exhorted to further the sendeing of the bairnes to the schoole.

‘The Presbyterie requyred to deale with Stoniepaith [James Douglas, son of the previous minister] for securing that pairt of the schoolmaster’s provisione payed by him, did appoynt M^{rs}. Jon Macgill, elder [*i.e.* senior], George Thomsone, and Hyleairnie to meitt with the minister, George Stirk, and George Jack for that effect.’

14th September 1648—‘The Presbyterie did desire Mr. Walter Greig and Mr. David Dalgleish to goe to the [War] Committie [of the Shire], and, in name of the brether, offer ther assistance and best concurrence for furthering and advancing heir the work of God in this day of Jacobs trouble, and to exhorte them to stedfastnes.’ (*Presb. Min.*)

About this time it was considered necessary to renew the Solemn League and Covenant, in order to distinguish the well affected, from those who were opposed, to it. In August 1648 the General Assembly had ordained all persons, at their first admission to the Lord’s Supper, to take the Covenant. Its renewal at Balmerino is thus recorded in the Session minutes:—

10th December 1648—‘The quhilk day ane solemne fast was intimat to be keipit heir on the 14 day quhilk was thursday, and on the 17 day also. On the 10 day foresaid the Covenant wes red, and intimatione maid that the Covenant wes ordainit to be renewed, and sworne, and subscriyvit on the 17 day; as also the informatione of the present condicione of affaires, and declaratione of the General Assemblie wes red the said day; as also the explanatione of a former Act for renewing

of the Solemne League and Covenant, of the dait the 6 of October 1648 was red heir.'

14th *December*—'The fast keipit heir solemnlie, and a solemne acknowledgement of publick sinnes and breaches of the Covenant read heir.'

17th *December*—'The quhilk day the fast keipit heir solemnlie, and the Covenant was verie heartlie sworne and subserivit.'

CHAPTER IV

MR. WALTER GREIG

‘Some call me witch,
And being ignorant of myself, they go
About to teach me how to be one : urging
That my bad tongue—by their bad usage made so—
Forespeaks their cattle, doth bewitch their corn,
Themselves, their servants, and their babes at nurse ;
This they enforce upon me ; and in part
Make me to credit it . . . ’Tis all one
To be a witch as to be counted one.’

—THE WITCH OF EDMONTON.

From the serious business of the Covenant we now turn to another matter which at that period was considered not less serious—the alleged existence of witches in the parish. The minutes of Cupar Presbytery supply us with an account of the performances in the ‘black art’ ascribed to them.

On the 11th December 1648 Mr. Greig asked advice of the Presbytery concerning a woman in his parish, named Helen Young, ‘who had confessed hirselfe to be a witch.’ On the 31st December the Presbytery appointed a committee of five ministers to act along with Mr. Greig in speaking to her, and to report what they should find. On the 14th of January following they reported, ‘that still she confesses hir selfe to be a witch, but that when she is posed wpon particulars, she seemed to them either to dissemble, or els to be distracted. But because she spak something reflexing wpon Helen Small and Elspet Seith,’ the brethren resolved to examine these two women, and in the meantime recommended Mr. Greig to deal with Helen Young in his Kirk-session, in order ‘to try what can be had against them.’

Helen Small, who resided in Monimail parish, had been long reputed a witch; and it was now alleged against her that she had sent to a man in Letham 'a stoupfull of barme to be given him to drink whil (*i.e.* till) he was sick,' after which he died; that the wife of another man, 'having flitten with the said Helen, fell sicke,' and when the man afterwards reproved Helen, his cow died, and immediately his wife recovered; and that when another man, who was riding to Letham, met Helen, she was heard to say, 'Saw yee ever such a long-legged man as this?' after which he fell sick, and 'dwined about till he died.' The evidence for these accusations, however, taken by the Session of Monimail, proved to be insufficient. Having compeared before the Presbytery, Helen was asked why she was not careful to be purged of this scandal, and replied:—'that she could not stope their mouthes, and God would reward them.' She further denied all the things alleged against her.

18th January 1649—Mr. Greig reported to the Presbytery the death of Helen Young 'by sicknesse.' The other two women compeared, but 'matters concerning them not being sufficientlie cleared from the Sessions of Monemell and Badmirri-noch,' they were ordered to compear again, when called for. On the 8th of March following, Elspet Seith was examined and ordered to compear at the next meeting.

15th March—Andrew Patrick, being examined before the Presbytery, declared, 'that in the last goesommer¹ save one, as he was comming furth of the Gabrey to goe to his owne house, betwixt 11 and 12 houres at ewen, as he was in the west syde of Henry Blak his land, he saw 7 or 8 women dancing, with a mekle man [that is, Satan] in the midst of them, who did weare towards him, whil they came to a little loch, in the which they werre putting him, so that his armes werre wett to the showlder blaid; and that he knew none of them except Elspet Seith, whom (as he affirmes) he knew by

¹ 'Go-summer' was the season between Michaelmas and Martinmas (*Presb. Min.*).

hir tongue, for he hard hir say to the rest, He is but a silly druken carle; let him goe. Being enquired, what he was doing that way so late? Answered, that he had bein in Johne Rikie his house, tailzeour in the Galrey, sheaping cloths; and that he had sent for a quart aill, and staying whil it was druken, it was late. Being enquired, whither he went after that fear? Answered, he went to his owne house, and that he cryed so befoir he came neir his house, that they who werre in his house opened the doore, and came furth and mett him; and that he went in to his owne house with gryt fear, and all wett. He, being questioned why he did not reveile the foirsaid mater presently theirafter, Answered, that wpon the morne he told it to Alexander Kirkaldy.

‘Andrew Patrik and Elspet Seith being confronted before the Presbyterie, he affirmes, she denies.’

Meanwhile Andrew got into trouble by being accused of having said—though he denied the charge—that Helen Swyn, in the parish of Forgan, and Isobel Troylus were among the women whom he saw dancing. Thomas Kinneir, in Kilmany parish, was also charged with having said that Andrew Patrik had told him that these two women were of the number. Evidence upon oath was taken at great length before the Presbytery as to the truth of these charges; and the case was also dealt with by the Session of Kilmany, but the details are complicated and lengthy. Suffice it to state that Andrew Patrick, younger, declared, ‘that his father was drunk at the tyme when it was alledged that he spake these things’ against Helen Swyn and Isobel Troylus; and also ‘that his father, and he, and all the company were in drink.’ At length Kinneir was ordered to make public declaration of his repentance for calling Helen Swyn a witch, which he could not prove, ‘having nothing for him but that Andrew Patrik had rownded (whispered) it to him.’

26th March—Andrew Patrick, senior, having again appeared before the Presbytery, ‘answered all thinges precisely

as he [had] done before; only he added that after he came out of John Reikie his house, he stayed an houre in his sonnes house.'

John Rikie, being called and sworn, confirmed Patrick's evidence, and said, 'that the last yeir save one, when he came home from his work, he fand Andrew Patrik waiting wpon him in his sonnes houte, and that after he came home he came into his house, with cloath to be a pare of breeches to Johnne Drybro his servant and sister some,' and that Patrik, having sent for a quart of aill, 'stayed their with his sone sheaping the breeks and drinking the quart aill whil about 9 or 10 houres.'

Rikie's wife, Andrew Patrik younger, and Margaret Patrik, all confirmed the evidence of Andrew Patrik, senior.

12th April—The Presbytery resolved to consult the 'Justice Deput' in Edinburgh 'if what has bein found against Elspet Seith be sufficient grownd to recommend hir to the civill judge to be incarcerat for tryall.'

27th May—'Elspitt Seathe, quho hes bene this long tyme in processe both befor the Sessione [of Balmerino] and Presbyterie, came [to the Session] and desyrit either to be purged or fylled, quhilk the Sessione taking to their consideratione, ordainit the minister to supplicat the parliament, or the Counsell, or the Commissione of the kirk to give warrand to desyre the provost and bailzies of Cuper to provyd ane house for the said Elspet Seathe, where she may abyd in firmance untill the tyme she suld be put to tryel of her witchcraft, the parische of Balmerino being oblisched for her entertainment during her abode in waирde.' (*Sess. Min.*)

14th June—Mr. Greig produced to the Presbytery the processes of the Session of Balmerino¹ and the Presbytery against Elspet Seith, and the written opinion of the Justice Depute thereanent, that there were sufficient grounds for her incarceration *ad inquisitionem*. He also produced a warrant

¹ The full process is not recorded in the Session register.

from Parliament to the magistrates of Cupar to apprehend and imprison her. These gentlemen, however, 'refused a prison for her,' though Balmerino Session had sent two elders to be caution for her charges during her imprisonment; but they 'offered the thief's hole to be a prison to hir.' Whereupon the Presbytery represented to them the inconvenience of that place, and required a more fitting one.

17th June—Mr. Greig having reported to the Session his diligence in procuring the warrant from Parliament, and the refusal of the Cupar magistrates as above stated, the Session nominated two of its members, David Stenhouse and Andrew Condie, to go to the Presbytery 'to assist the obtaining of ane hous to the said Elspett Seathe, quher she might remaine during the tyme of her tryall, the Session obleissand thame selfe to performe all quhatsoever the two nominat took upon thame in ther names anent ther entertainment and persewing of her of witchcraft.' (*Scss. Min.*)

6th August—'Elspet Seith is ordained [by the Presbytery] to be recommended to the magistrats of Couper to be incarceratt for tryall. The baillzies ar desyred to cause keip hir close, and permitt no body to offer violence to hir, nor have accesse to hir, but such as the Presbytrie shall appoint. The Presbytrie ordeins two of their brethren to come in all the dayes of the week, *per vices*, except Saturday, to exhort hir and pray with hir; and desyres Mr. James Givane be clerk to the processe.'

6th September—All who had given evidence against Elspet Seith are summoned to be again confronted with her, and examined, at next meeting of Presbytery. On the 9th of September the Kirk-session ordained Andrew Patrige and seven women to be cited to appear before the Presbytery on the 13th.

13th September—This day, Elspet Seith compeires, and being confronted with Jean Bruise, the said Jeane declares, that Elspet Seith had said to hir sister, Is your kow called? The young lasse answered, Know ye not that our kow is

called? The said Elspet replied, Their is milk be-west me, and milk be-east, and aill in David Stennous house, and a hungry heart can gett none of it. The diwell put his foot among it. And before that tyme to-morrow ther kow wold eate none; wherwpon they went to find Elspet Seith, but she keiped hir close within hir house 4 dayes, and was not sein; but the said Elspet affirmed, that the wind was in hir doore. At last the said Jean went to hir, and desyred hir to come sie their kow, and desyred some seids from hir. She answered, she had no seids, but she showld gitt some; who came with the seids sometymes weitt, and sometymes dry; and the said Jean affirms, that the said Elspet went in to sie the kow, and layd hir hand wpon hir bake, and said, Lamby, lamby, yee wilbe weill enough. And from that tyme the cow amended.

‘It is also declared by the said Jean, that she [Elspet Seith] used to sitt downe in the way when she mett anybody.

‘Isobel Oliphant declares, that hir kow, with the rest of the kyne, used to pluk thak out of Elspet Seithes house; the said Elspet Seith came furth and strak hir kow. Bot before the morrow, she affirmed, that the said Elspet did cast a cantrep on hir kow, that she wold not eate nor give milk, but did dwyne on a long tyme till she dyed. The said Isobell affirmed, that she newer spake it, but Elspet Seith hir selfe did blaze it abroad. She declares, that she did sitt downe in the gate [road] ordinarily.

‘Jonet Miller being called, and confronted with the said Elspet, declares, that she came and looked in at Elspet Seithes door, did sie hir drawing a cheyne tether, and thereafter the said Elspet tooke the tether, and did cast it east and west, and south and north.¹ She asked hir what she

¹ ‘Witches were said to have had the power of making the milk of their neighbour’s cow flow into their own vessels, by drawing, or *milking* (as it was termed) a tedder in Satan’s name, and circulating it in a contrary direction to the sun.’ (Note by Editor of *Selections from the Minutes of the Presbyteries of St. Andrews and Cupar*, p. 148.—Abbotsford Club.)

was doing; answered, I am ewen looking to my kowes tether. The said Jonet affirmes, that it is not a yeir since till Mer-times, and it is evidently knowne that she had not a kow this sixteen yeir.

‘The said Elspet denyes all, and wold have used violence to the said Jonet if she had been permitted.

‘Jean Anderson being called, and confronted with the said Elspet, declared, that the said Elspet requyred milk, and she gave hir bread but no milk. And when she went to milk hir kow, she fand nothing but blood first, and thereafter blak water all that season. The said Jean being questioned, If she did call the said Elspet a witch? She confessed she did. She declared also, that the said Elspet used to sit down when she mett anybody.

‘Andrew Patrik being confronted with the said Elspet, is questioned, If ever he saw the said Elspet early or late in the fold? Answered, that he had sein hir severall tynes, and once he saw hir in the morning, and he had a little dog who barked despytefully at hir: she desyred him stay the dog. He answered, I wold it wold worry yow. Thereafter the dog newer eated. He affirmed also, that he saw hir amongst these women dancing. She denyed all.

‘Margaret Boyd is confronted with the said Elspet, and declares, that hir goodman, Robert Broun, went to deathe with it, that Elspet Seith and other two did ryde him to deathe; which he declared before the minister’s wyfe, Mr. James Sibbald, schoolmaster, and David Stennous, elder. She affirmes also, that he asked his wyfe, If she did not sie her goe away? She feared, and answered him, that she saw not; and immediately he was eased.

‘Jonet Miller againe compeirs, and declares, that hir hows-band, David Grahame, saw Elspet Seith and Helen Young mett, the one going one way, and the other another, the said Elspet sat downe on hir knees, and Helen Young layd hir hand on hir showlder, and she spak some words to hir. The said

David Grahame questioning Helen Young on hir deadbed, what she was doing then when they mette? She answered, that she was desyring Elspet Seith to witch him. He questioned hir, why she wold not doe it hir selfe? She answered she had no power.

‘Isobel Blak called, and confronted with the said Elspet, declares nothing, but that she used ordinarily to hurch downe in the gate lyk a hare.

‘The brethren ar apointed to meitt with hir for tryall: Fryday, Mr. Johne Alexander; Monday, Mr. Lawrence Oliphant; Twysday, Mr. James Martin; Weddensday, Mr. Johne Littlejohne’ (four ministers of the Presbytery).

20th September—‘This day compeirs Johne Blak [in the parish of Forgan who had been summoned, and] who declared, that he saw a hare sucking a kow, and she ran in among the hemp towards Elspet Seith’s house.’ (*Presb. Min.*)

23rd September—‘There was borrowed out of the box 4 lib. (£4) for the entertainment of Elspett Seathe.’ (*Sess. Min.*)

25th September—‘The Presbitrie of Cupar are ordained to vse all meanis to try Elspeth Seath, suspect of witchcraft.’ (*Syn. Min.*)

11th October—‘The Moderator [of the Presbytery] did question the brethren who werre apointed to try Elspet Seith, suspect of witchcraft, that week. It is answered, that they had found nothing confessed. It is apointed that two of the brethren shall meitt, *per vices*, for tryall of Elspet Seith.’

25th October—‘The Presbyterie apoints two brethren to goe to the provest and bailzies of Couper, and to requyre, anent Elspet Seith . . . if they wold take hir off their hand, and put hir in a close prison, whir none might have accesse to hir, and that they wold apoint some to watch hir upon hir [their?] owne expenss.’¹ . . . The magistrates answered,

¹ She had been lodged apparently in some house in Cupar. ‘Her’ should probably be ‘their’ (own expense). Yet a week before this John Baker in Scurr

‘that they wold give no other concurrence in trying of Elspet Seith, except the theiffes-holl to be a wardhowse for hir. It is apointed, that the commissioners shall supplicat the Commission of Estates to cause the towne of Couper concurre for trying of hir, and to cause them watch hir.’

8th November—‘It is apointed, that Mr. Walter Greig shall correspond with Sanctandros, anent supplicating the Com-mitty of Estates, for causing the town of Couper concurre in the tryall of Elspet Seith, according to a warrand from the Parliament.’

6th December—‘Elspet Seith . . . appeiring, the Presbyterie, considering that the towne of Couper wold not assist in warding and watching the said Elspet (according to the Act of Parliament), and not finding it possible to gett hir otherwyse tryed, having called hir before them, did ordein her, lykas she promysed, to compeir againe whenewer she should be requyred.’

2nd April 1650—The Synod of Fife ‘ordains the Presbitrie of Couper in thair severall pulpets, to desyre all that hes any dilationis to give in against Elspeth Seath, suspect of witchcraft, to deklair the same.’ (*Syn. Min.*) Nothing more of the case is recorded.

The belief that human beings, and especially women, possessed, and very frequently exercised, the power of bringing disaster on others by alliance or compact with the devil afflicted Europe with abject terror during four centuries, ending with the seventeenth, in which this state of feeling reached its climax. The unfortunate creatures who were supposed to wield this power were condemned to be burnt at the stake—

handed to the Session 40 merks which he owed to Elspeth Seith, and which they ‘bound themselves to free him of at her hands.’ •

Among Overtures concerning witches, approved by the General Assembly of 1643, is the following:—‘Being apprehended, there would be honest and discreet persons appointed to watch them; for, being left alone, they are in danger to be suborned and hardened by others, or of destroying themselves.’—(*Peterkin’s Records of the Kirk of Scotland*, p. 354.)

in many cases after having been subjected to frightful tortures to make them confess their guilt. On the Continent, vast numbers thus perished. During a hundred and fifty years, thirty thousand were burnt for witchcraft by the Inquisition. In England, the first formal enactment against this crime was passed in 1541, and the next in 1562. Scotland followed suit in 1563 by a similar statute condemning witches to death.

In 1597 King James VI. published a treatise against witchcraft, entitled *Daemonologie in Forme of a Dialogue*. The propriety of putting witches to death was defended in England by the greatest names, besides that of the 'British Solomon'; and horrible cruelties were perpetrated in that country in the trial of an enormous number of witches. The measures adopted in Scotland were equally severe, especially during the Covenanting period. The clergy took a leading part in examining those accused of this crime; and Presbyteries were in the habit of ordering some of their members to be present at the execution of witches within their own bounds. It was believed to be necessary to enforce the Mosaic law, 'Thou shalt not suffer a witch to live.' Some were burnt alive, but most of them were first strangled. It is recorded that in Fife alone thirty witches were burnt to death during a few months of a single year of this period. Sir James Balfour states in his *Annals* that on the 20th July 1649 he saw commissions directed by Parliament for trying and burning twenty-seven witches, besides three men and boys. The Restoration, when Episcopacy was again set up, was followed by a more virulent epidemic of witchcraft and executions than ever. The kind of evidence which was often deemed sufficient to prove this crime is well illustrated by the foregoing cases brought before the Presbytery of Cupar. Incidents which could be easily accounted for by natural causes were at once referred to diabolical agency. Superstitious terror caused its victims to see witchcraft where they had resolved to see it.

It would appear, however, that those who were charged with this crime were themselves sometimes impressed with the belief that they possessed supernatural power, and made voluntary confession of their guilt even when death was the certain result. In other cases also they were dominated by their own hallucinations, unless they were merely desirous of testing the credulity of their examiners. In 1649 the case of a witch was reported to the Lords of Council, who, according to Sir James Balfour, 'confessed that she had of late been at a meeting with the devil, at which there were above five hundred witches present.' Another witch—in East Lothian—confessed that two hundred of the sisterhood had flocked to the church of North Berwick, where the devil preached to them damnable blasphemy, and other unedifying incidents occurred.

While Mr. Greig was so zealous against witchcraft he had other and better work in hand. In 1649 he was appointed by the Presbytery of Cupar, along with others of its members, to peruse and report on a metrical version of the Psalms, which had been transmitted by the Westminster Assembly to the General Assembly of the Church of Scotland, and by it had been sent down to Presbyteries for examination. This was the version of Francis Rous, a member of the Long Parliament, and also a lay member of the Westminster Assembly. When it had been revised, it was sanctioned by the General Assembly's Commission and by a Committee of the Estates, and appointed to displace, after the 1st of May 1650, the version by Sternhold, Hopkins, and others, which had been previously used in Scottish churches. On the 9th of May the ministers of Cupar Presbytery received each a copy from the Commission of Assembly, and were enjoined by the Presbytery 'to intimat to their congregaciones on the Sabaoth following before noon and after noon to practice them.' Rous's version, which has ever since been used in Scotland, would thus be sung then for the first time in

Balmerino church.¹ Coincident with its introduction was the commencement of the practice—recommended by the Directory because many of the people were unable to read—of having each line of the Psalm separately read out by the precentor before it was sung. This practice, which was called ‘reading the line,’ was at first objected to by the Scottish Commissioners to the Westminster Assembly, but was eventually adopted in Scotland, for the sake of the desired uniformity of worship in the two countries, and to please the English, fewer of whom than of the Scots were able to read. The practice became in course of time popular in Scotland, and was continued till the eighteenth century, when its cessation was regarded by many as a serious grievance.

On the 4th of March 1649, ‘Janet Bell maid her repentance befor the pulpit for sitting downe upon her kneis, and giving Mr. James Sibbald, the schoolmaster, her maliesone.’ (*Scss. Min.*) This was in compliance with the decision of the Presbytery, from which Mr. Greig had ‘craved advyce what punishment is to be inflicted upon a woman who had satt down upon hir knees and cursed hir neighbour?’

In 1649, Mr. Greig was a member of a Commission for the trial of certain of the Regents (Professors) of St. Andrews University concerning their affection to the reformation of religion, and the discipline of the Church. Previous to this year he was several times a member of the Commission of Assembly, which was not then constituted as at present, but was composed of certain leading men nominated by the Assembly, and entrusted with great power, seventeen to form a quorum.

In April 1649 the Synod of Fife, in compliance with an Act of the Visitors of the University of St. Andrews, appointed five ministers, of whom Mr. Greig was one, and Mr. James Sharp, the future ill-fated Archbishop, was another—three

¹ The use of the ‘Paraphrases,’ in their present form, was finally allowed by the General Assembly in 1781.

to be a quorum—to assist the Professors in the ‘colleges of Philosophy’ there in the trial of candidates for vacant chairs—their Commission to continue for a year. (*Syn. Min.*) Lamont, in his *Diary*, informs us that, there being a vacancy in St. Leonard’s College, three candidates ‘disputed’ on the 10th and 11th of April. ‘All the tyme they had ther speeches, ther heads werre couered, bot when they came to the disпутte, they werre unconered. Ther werre three of the five ministers forsaide present at the disputs, viz. Mr. Alexander Moneriefe, Mr. Walter Greige, and Mr. James Sharpe, wha had decisive voices in the electione of a Regent. . . . Mr. James Weymes he was the warst of the three [candidates], for in the disputs, he bracke Priscians¹ head verry often: for Mr. Alexander Jamesone and Mr. William Diledaffe they werre iudged pares by the wholle meitting, so that after longe debate, they werre forect to cast lotts, and the lott fell vpon Mr. Alexander Jamesone, who did succede to the forsaide vacant regents place’—altogether a strange method of appointing a Professor.²

13th June 1649—A meeting of the heritors and elders of Balmerino, called to consider the repair of the church, found that it ‘had need to be poynted, the windowes mendit, and ane readeris sett [or lectern] put up,’ and they resolved that 20 merks should be collected from the heritors for that purpose, at the rate of one merk for every plough, and 4d. for every acre of land. (*Sess. Min.*)

Commissioners from the Scottish Parliament had concluded in 1647 a treaty with King Charles I., by which he was to make certain concessions to the Presbyterians, while Parliament was to defend the King’s rights by force of arms if necessary. In 1648, the Commission of Assembly, of which Mr. Greig was a member, condemned the terms of this treaty, which was known as the ‘Engagement.’ Nevertheless the Scottish Parlia-

¹ Priscian was a famous grammarian who flourished in the sixth century, and whose treatise on Grammar was a text-book for many ages.

² Lamont’s *Diary*, p. 4.

ment sent to England an army, commanded by the Duke of Hamilton, for the purpose of restoring the King to his former power. This army was defeated at Preston by Cromwell in August 1648. In the following year, the Assembly, to which the introduction of 'Malignants'—that is, enemies of the Covenant—into the army was extremely offensive, ordained that all involved in the Engagement should give satisfaction to the Church for their offence, or be excommunicated. The following extracts refer to the Engagement:—

11th December 1648—'From the paroch of Balmerinloch delated Robert Rollok (inhabitant of Dundy, but resident in that paroch for a space by reason of the insurrection in Dundee) as having charge in the Engadgement, who, not compeiring, is delayed, and in the meantime suspended.'—(*Presb. Min.*)

2nd September 1649—'The Act concerning the receiving of Ingagees in the late unlawful warre against Ingland to publick satisfacione was red heir, dailit at Edinburgh, 20 July 1649.' A week later 'the whole elderis being demandit if they knew any misbehaviour in any of the Trouperis quartered in the paroch, answerit that they knew none, save onlie that they war on the unlawfull Engagement.' (*Sess. Min.*)

On the 20th of the same month—'For purging of the army' the minister of Dairsie 'declares, that their is one Johne Watson quartered with them who was in the late Engadgement.' The minister of Abdie 'declares, that in Elbdy their is also Johne Litle.' Mr. Walter Greig, of Balmerino, 'declares, that one Johne Carny had committed a ryot within their paroch.' (*Presb. Min.*)

13th September 1649—A letter was produced to the Presbytery from Mr. Greig 'showing that their was a legacy by his predecessor, Mr. Thomas Douglas, of fifty merk\$ to the school-master, and because he fand difficulty in it, he desyred the Presbyterie's concurrence and advyse, which was promysed and granted.' A week later, 'Mr. Walter Greig declared, that

Mr. James Douglas of Stanypathe had promised to give satisfactione to the Sessione anent the annuel rent (interest) of fyve hundreth merks for their schole.' In the Presbytery minutes, which contain these statements, nothing more is to be found concerning the legacy referred to, which yielded ten per cent. What has become of it is unknown.¹

Hitherto the lands of Naughton had formed part of the parish of Forgan. The inhabitants of these lands, however, attended Balmerino church on account of its greater proximity, and received the Sacraments there. This state of matters was felt to be unsatisfactory for all parties, as the Naughton people could have no right to accommodation in the church of a parish in which they did not reside; while the minister of Balmerino had the pastoral charge of a large number of families living on lands which contributed nothing to his stipend, that burden being thrown entirely on the teinds of Balmerino parish, his income from which was at the same time inadequate. An agreement was therefore entered into by the Laird of Naughton and the heritors of Balmerino, that a process should be raised before the Commissioners for the Plantation of Kirks, for the disjunction of the lands of Naughton from the parish of Forgan and their annexation to that of Balmerino, and for the augmentation, at the same time, of Mr. Greig's stipend out of the teinds of both parishes. Probably this agreement was partly the result of an injunction issued by the Presbytery of Cupar on the 16th of March 1648, in the following terms:—'The brether, considering the severall provisions of ministers within ther bounds, and finding many not sufficientlie provided, did require them all, and most particulairlie Mr. Walter Greig, to vse all lawful and ordi-

¹ In 1663 annual-rent, or interest, was reduced by Act of Parliament from ten to eight per cent., and no one was to be allowed to take more under pain of being punished for usury. The Act appears not to have applied to this legacy. In August 1649, Parliament reduced annual-rent to six per cent.; and perhaps this was the cause of Mr. Greig's 'difficulty.'

marie diligence to gett their provisiones helped; and Mr. Walter Greig was peremptorilie appoynted to vse diligence to that effect, becaus formerlie he could not gett it done becaus of the malice and might of Bishopes against him, which the brether conceives should be ane motive to the Lords of plantation now to sic him both the better provydit, and the mor speedilie dispatched.

The consent of the Presbyteries of St. Andrews and Cupar having been obtained, the process was raised, and the decree of disjunction, annexation, and augmentation was pronounced by the Commissioners on the 28th of February 1650. After various formalities had been completed in the Church courts, the following statements appear in the Session minutes:—*26th May 1650*—‘Upon the said day the laird of Nachthane’s lands, with the pairts and pendicles thereof, was received and accepted to be members of this our parochie of Bahmerynot, and annexed to this congregation.’ *7th July*—‘The quhilk day it was condiscended upon be the Sessione that upon the 8 day of Julii the heall heretors sould meit in the kirk to advyse quher the Laird of Naughtone sould have his seat most conveniently set; that is, erected for the first time.

Mr. Greig’s stipend, which had previously been five chadders of victual, with 110 merks in money, was now augmented by 30½ bolls of victual, and the whole vicarage teinds (part of which, at least, appears to have been paid to the minister before this period) being, as Lord Balmerino alleged, the whole remaining teinds of the original parish, great and small, not heritably disposed, and resting in his hands; and also by one chadder of victual (two parts oats, and a third part bear), three bolls of horse corn, and three ‘turse’ of oat straw, to be paid out of the teinds of Naughton. The stipend, as augmented, would amount to about eight chadders of victual, besides the straw, money, and vicarage teinds of the original parish of Balmerino, the value of which is unknown. The augmentation was to commence with the crop and year 1649.

On the 22nd of January 1650, before the decree was pronounced by the Commissioners, Mr. Greig stated to the Presbytery that 'he had agreed with the heritor, my Lord Balmerinloch, anent grasse for two kyne and one horse. Mr. Walter desyred the Presbyterie's approbation, that it might be recommendit to the Commissione for plantatione'; and a committee was appointed to 'design' grass land for the minister. This was in fulfilment of an Act of Parliament passed in 1649, which ordained 'that every minister have a horse and two kyes grasse, and that by and attour [*i.e.* over and above] his gleib.' But as there is no subsequent mention of this matter in the Presbytery minutes, and as the decree of 1650 is silent in regard to it, the agreement must have remained unfulfilled. We shall see that the statutory grass land was not obtained by the ministers of Balmerino till the year 1805.

The 'lands of Naughton,' annexed to Balmerino parish, did not, of course, include certain portions of the original Abbey lands which had been previously, or were subsequently acquired by the Lairds of Naughton, and which were always in Balmerino parish; namely, Easter Grange or Fineraigs; Pitmossie, Bangove, Docherone, and Kirkton; with parts of Cultra, Byres, and Bottomeraig. The question still remains, Did *all* the other portions of Naughton estate belong to the parish of Forgan till that time? This was virtually the point at issue in a recent and very protracted litigation in the Court of Session between the Crown, titular of Forgan parish, as coming in the place of the Archbishop of St. Andrews, and the Tutors of Miss Duncan Morison of Naughton concerning the further liability of certain portions of Naughton estate for augmentation of Balmerino stipend. The Lord Advocate, for the Crown, contended that the Mains of Naughton, lands of Brownhills (now part of the farm of Little Inch), Gallowhills, Gallary, East and Mid Scur, and Kilburns had been always in the parish of Balmerino, and that their teinds had never been valued. The chief argument adduced was, that when the parsonage teinds of the estate of

Naughton in Forgan parish were valued in February 1637, the portions of land mentioned were not specified in the decret of valuation; the only lands named being Peasehills, Byrehills, Kirkhills, and Cathills, with Killukies¹ and Scrogieside as pertinents of these lands. It also appeared that Mr. James Morison of Naughton had stated in the Teind Court in 1803, that the first-mentioned portions of lands (Mains of Naughton, etc.) 'lay always in the parish of Balmerino.' On the other hand, it was contended for Miss Duncan Morison that as these lands formed part of the barony of Naughton in 1594, they must have been included in the teind-valuation of 1637, though not specially named in the decret. If this was so, it would follow that they were in Forgan parish till the year 1650. The Lord Ordinary decided in favour of the latter view of the question. His judgment was affirmed, on appeal, by the Inner House on the 9th of July 1858. The decision of the Court was undoubtedly correct as regards the Mains of Naughton, Brownhills, Gallowhills, and Gauldry.² Peasehills, Byrehills, Kirkhills, and Cathills were admittedly in Forgan parish previous to 1650, and there is still paid to the minister of Forgan, for some unexplained reason, the sum of 18s. 4d. of vicarage stipend from the lands of Byrehills and Cathills.

With regard to Scur, Kilburns, and Scrogieside, in this process, and in the subsequent litigation between Mr. Stuart of Balmerino and the other two large heritors concerning the valuation of the teinds, evidence was produced which, though for *technical* reasons not admitted by the Court to the effect of proving that the teinds of these lands were unvalued, yet clearly showed that six acres in Scurbank called Mid Scur, with pasture for six cows and their followers, two horses, and

¹ As no place called Killukies is known to have ever existed in the estate of Naughton, the word is most probably a misreading of *Kilburns*; and if so, it could only have denoted a *portion* of the lands so named.

² There is evidence in the Presbytery minutes of the witch case above narrated that in 1649 Gauldry was in Forgan parish.

twenty sheep, and also six acres of Scrogieside, were not possessed by the Lairds of Naughton till about the year 1704; that eight acres called Wester Kilburns were acquired by James Morison of Naughton so recently as 1809;¹ that other seven acres of Kilburns were not included in the estate of Naughton till after its teinds were valued; and that the various parcels of land now mentioned had always been in the parish of Balmerino, and were feued from the Abbey. The result was, that the teind-valuation of the lands of Naughton in Forgan parish in 1697 was, strange to say, practically held by the Court to have included several portions of land which have never belonged to that parish, and were not then possessed by the Lairds of Naughton.² The two parishes met at Kilburnsden, but the boundary between them, running southwards from that point to the original lands of Naughton, cannot now be precisely defined, in consequence of the removal of ancient landmarks. And for the like reason the same uncertainty now exists regarding the old boundaries of Seur, Kilburns, and Scrogieside.

We resume quotation from Church Records:—

20th March 1650—‘The quhillk day Sir Jhone Leslie and Isbell Hay wer contracted, and consignit ther pandis (pawns) conforme to the order.’ (*Sess. Min.*)

April 1650—Mr. Greig was appointed by the Presbytery of Cupar a member of a committee, consisting of three ministers and three elders, to perambulate the parish of Kilmany (or part of it), and to meet at Luthrie for that purpose. (*Presb. Min.*)

19th May 1650—‘Intimatione was maid of ane publick thanksgiving to be keipit heir solemnelie upon thursday nixt, the 23rd of May, for the victorie obtained in the northe against James Grahame.’ (*Sess. Min.*) Soon after this defeat of

¹ The proprietors of Naughton had right to 4½ bolls yearly out of the teinds of Wester Kilburns, but when or how this right was acquired has never been explained.

² *Teind Court Papers.*

Montrose (who, having been at first one of those most zealous for the Covenant, changed sides, and gained many brilliant though bloody victories in the royalist interest) he was captured in Inverness-shire, carried to Edinburgh, tried, and condemned to death. He was executed on the 21st of May before the thanksgiving took place.

9th June 1650 — ‘Intimatione was maid that on the Moonday heirefter, everie weik, ane pairt of the families of the parische sould be visited be the minister and the elders of the quarter, as also that on the Wednesday ther sould be preaching, and on the Fryday catechising, and this to be every (*blank*) as God gave the occasiōe.’ (*Ibid.*)

9th August 1650 — ‘A private fast’ was kept ‘in everie familie in the congregatiōe,’ and a public fast on the Sunday thereafter. (*Ibid.*)

25th August 1650 — ‘The Laird of Nauchtane delated Agnes Black for cursing, quho is ordained to be cited before the Sessione against the next Sabbathe day.’ She accordingly ‘compeared and denyit the alleadgance, and being gravely admonished was absolved.’ (*Ibid.*)

On the 3rd of October 1650, King Charles II. made his escape from the state of thralldom in which he was kept by the Covenanters at Perth, in order to join the Royalists in Angus. Having been overtaken by his pursuers (one of whom was Lieut.-Col. Nairn of Sanford) in a poor cottage at Clova, he returned to Perth on the 6th of October, and received more considerate treatment thereafter. This incident was known as the ‘Start.’ On the 15th of October, the Synod of Pyfe appointed Mr. Greig a member of a committee of ministers and elders ‘for drawing of ane letter to his Majestie anent his late escape to the Malignants.’ This letter having been delivered, it ‘wes very graciōuslie accepted of be his Hienes, with great thanks to the Assemblie; and a earnest desire to pray for him nevir to fall in the lyke escape in joyning to the Malignants.’ (*Synod Min.*) This was a case of hypocrisy *versus* intolerance.

17th November 1650—‘Ane publick fast wes intimat to be keiped the nixt Sabbathe day, and the people ordained to come to the kirk on Saturusday to the preaching, for ther preperation.’ (*Sess. Min.*)

On the 22nd December 1650, being Sunday, a ‘fast was kipt, and the peopill ordained to com to the cherch the nixt Twisday to keip for the keing.’ (*Ibid.*) The Sunday’s fast was on account of the great contempt of the Gospel; that on Tuesday was ‘for the sins of the King and his father’s house,’ preparatory to his coronation, which took place at historic Scone on the 1st of January 1651.

16th January 1651—‘This day Mr. Walter Greig informed the Presbyterie, that he had received advertisement that ther had bein such doctrine preached by Mr. William Livingstoun [minister of Falkland] in the Kingis hearing as requyred to be adverted, and that gave offence to some. The Presbyterie apointed, that the said Mr. William shall goe to the Commission of the Kirk, and their cleir himselfe, as he himselfe desyred.’ (*Presb. Min.*)

16th March 1651—‘The quhilk day the minister heaving intimat the celebration of the Lord’s Super, apointed the congregation to meit upon Wednesday and Saterday afternawn for preperation.’ 23rd March—‘The sacrament of the Lord’s Super was celebrat, and wpon Monunday in the morning we had a sermon.’ (*Sess. Min.*) These entries record the commencement, in Balmerino parish, of the practice of having a fast-day and a Monday thanksgiving service in connection with the Communion, in addition to a preparation service on the Saturday, which alone had been for some time previously held. The Wednesday or Thursday on which there was preaching was not *at first* kept here as a *fast-day*. Sometimes the Sunday preceding the Communion was so kept. All these services were then, and long afterwards, very lengthy. The neighbouring ministers were also brought together on Sunday to give the addresses to the communicants at the successive table services.

and to preach to the people assembled in the churchyard; and the pulpits of these ministers being thus left unsupplied, their congregations followed them—many of those strangers, if they brought or got tokens from their own minister, being allowed to join in the Communion. It frequently happened, especially in the eighteenth century, that there was no service in Balmerino church on several consecutive Sundays, the minister being absent at the Communion in other parishes. The presence of great crowds of people on those occasions sometimes led to disorderly scenes. But there was also much religious interest awakened at such gatherings. At this time the Church was split into two opposing parties—the Resolutioners and the Protesters. The former were those who approved of the resolutions of the General Assembly, that such persons as had been concerned in the Engagement should be allowed to profess their repentance, and, having done so, should be admitted into the army, for the defence of the kingdom. The latter were those who protested against the resolutions. It was this party, to which Mr. Greig appears to have belonged, that originated the numerous sacramental services.

In October 1651, 'the minister produced ane ticket from Mr. John Young for ten merks.' In March 1652, the Laird of Naughton produced to the Session 'ane ticket (or receipt) for ten merks that was givin to Captan Levetenant Thomson'; and in the following May he gave in a receipt for a similar sum paid to Lieutenant Jarden—apparently the military assessment levied by Cromwell's troops, who now had possession of the county.

On the 13th of March 1653, 'the Laird of Naughton was desired by the Session to forbid Gillie Watsone to ludge vagabounds and strangers.'

On the 24th of April 1653, 'Major Androw Lesslie being formerlie contracted with Margaret balfour [daughter of Andrew Balfour of Grange], their pledge was put in box, 3

dollars.' The 'Sword dollar' of the coinage of King James VI. was a thirty-shilling piece. On the 28th of August 1654, 'the money collected for Androw Lesslie, a gentillman, 8 lib. 13s. 4d., was delivered to the minister to give it to him at his coming for the samyn.' (*Sess. Min.*) Whether this was the Major just mentioned is uncertain.

12th May 1653—'Mr. Walter Greig professed [to the Presbytery] that he carried so much respect to, and expected so much charity from, the Provinciaill [Synod], as he did humbly entreat, that ther wisdomes might be pleased not to urge the execution of that Act for the present (in respect of the sadde estate of the tymes) wherewith he cannot in conscience goe along, for the reasones that he shall shew in tyme and place convenient.' (*Presb. Min.*) This refers to an Act of Assembly passed in July 1651, discharging 'expectants' (that is, probationers) who opposed the Public Resolutions of the Assembly from preaching and catechising, and appointing Synods and Presbyteries to proceed against them. Mr. Greig, as a Protestor, dissented from the Act.

15th June 1653—'The Session concludit that there should be two dyats in the celebration of the holy Communion, and the first dyat to be about the 4 of July if no impediment were the hindrance.' It was not uncommon about this time to have the Communion on two or more successive Sundays.

19th September 1653—'The Laird of Naughtone produced [to the Session] the stent roll drawn up by himsell and George Stirk [of Bandean] for the maintenance of the scoole as they were appointed [by the Session], and the said Laird of Naughtone did signifie unto my Lord Balmerino, then present in Session, that he could not get the stent maid up without making his Lordship four mark more nor his 20 lib. which he had formerlie dedicat for the use of the scoole, and asked his Lordship if he was willing to give it for the lands of the Kirktown; his Lordship answered he was willing to give the

four marks also, by and attour the 20 lib., for the which all the Sessioun gave his Lordship thanks.'

5th November 1653—The Laird of Naughton 'having sundrie tymes before regreated to the Session, but particularlie this day, that he and his familie could not be weell accommodatt in that place wherein he now sitts, and desired a more commodious place, and particularlie that rowne be-east the pulpet towards my Lord Balmerinoche's ile on the south side of the kirk. The Session, considering that the place forsaid was not assigned to any particular persone, did willinglie condescend to it, allowing the Laird of Naughton for his best conveniens to remove his seat from the on place and sett it in the other, and thereinto set such seats as he and all his familie may be best accommodatt.' (It is thus evident that at that time Balmerino church was only in certain parts of it furnished with fixed pews.) 'Also the Laird desired a place of buriall for himself and his familie assigned to him on the north [south?] syde of the kirk betwixt my Lord Balmerinoch's ile and the Laird of Newtown's [Sir John Leslie, who was Laird also of Birkhill] wherunto also the Sessioun condescendit.' The practice of interment in churches was then common, though forbidden by the General Assembly.

On the 19th of March 1654, in Balmerino church there was 'collected for the prisoners in Dundie 7 lib. 6 sh. 8 d. which was delyvered to the Laird of Naughtowne.' On the 4th of January 1655, a collection was made 'for ane gentillman, prisoner in Dundie under the Inglish.'

11th May 1654—'This day the minister desired at the Sessioun he might have a rowne for [the erection of] a seat wherein he himself and his familie might be best accommodat, and particularlie that rown betwixt the pulpit and the south doore on the west side of the pulpit, wher the Laird of Naughtouns seat was before: the Sessioun, finding that rowne and place not propriat to any other, willinglie condescended. Also William Bean in Pitnossie desired what was resting over

the ministers seats he might have it for himself and his familie. To this also the Session condiscendit.'

25th May 1654—Mr. Greig, who favoured severity in the exercise of Church discipline, appealed to the Presbytery against a resolution of his Kirk-session concerning the degree of censure which should be inflicted on a certain delinquent. The majority of the elders voted for a lighter, while Mr. Greig wished a heavier censure. The Laird of Naughton joined in his appeal, and it was sustained by the Presbytery. In his reasons of appeal he had stated:—'It weighs much with me, and bears in upon me our hygone negligence, who have passed many lightlie, thinking therby to guine the offenders; but this and other outbreakings in this calamitous tyme calls for the improving our discipline rather than slacking it.' He added, that though he had always desired and endeavoured that the Session might act harmoniously, as they had generally done, 'yet now least in my old dayes I break the peace of my mind, and power of that discipline quhilk has ever been dear to me, I must dissent from the pluralitie of the elders, and creave the help of the presbetry by appealatioun therto.' He had first asked advice from the Synod, and they also were in favour of the more severe censure.

3rd June 1654—Five new elders were added to the Session, making the whole number eleven; and the several quarters of the parish were assigned to them—two elders to each of four quarters, and one to each of three.

22nd June 1654—Another case of alleged witchcraft was reported to the Session. John Barclay compeared, and 'complained upon Jonet Frumont, who had challenged his wyfe [Helen Swyne, apparently the person of that name already mentioned in connection with the 'black art'] of taking away the substance of hir milknes of three or four mealls, and that hir milknes did not fraim till Jonet Frumont went to the Ladie Nachtoune, who did send for his wyfe, and reproved her.' Jonet, being called, and asked if she had spoken these words,

answered, 'that after Hellen Swyne went to change a kebeck of cheise with hir, for some dayes thereafter her milk did not fraim among her hands, that shoe profest hirselfe not satisfied with Hellen Swyne, and said to Georg Ramsay, Tak away your milk from me, seing I can not mak no use of it.' The Session then found that Jonet Fremont 'hes spoken that of Hellen Swyne that puts a great blot upon hir,' and resolved to give her the choice of proving before the civil magistrate 'that Hellen Swyne had that power to tak away the substance of milk, or to satisfy as a schanderer.' When this was intimated to Jonet, she, like the learned Judges of the land before they decide difficult cases, answered, 'that she would tak it to advyse.' On the 10th of August she declared, that 'she wald mak it out, what she had said, by others who had gotten wrong of their milknes as well as she.' The case was allowed to stand over till the Laird of Naughton, whose tenant she was, should return from London,¹ and after further procedure the Session 'by plurallitie of voices' ordained her 'to declare her publike repentance for her rash speaking of Hellen Swyne,' which she did accordingly.

22nd June 1654—The minister and elders resolved that the Communion should be celebrated 'about the 16 of July, at the close of the bear seed.' There is another similar entry in the Session minutes under the 22nd of May 1692, on which day the Communion was appointed to be as soon as possible after the next examination, 'which the minister intends to begin after the bear seed.' These must have been unusually late seasons, or some farming operations must have been much later then than at present.

3rd August 1654—Culbeard Bean was rebuked before the Session 'for ignorance,' and was 'assured that, if he did not give better evidence of his growth in grace and knowledge

¹ He had probably gone to London in company with his brother James, who had been elected Commissioner from Fife to the Parliament which was to meet on the 3rd of September of that year in the English capital.

of God, he should be caused mak publick declaratioun of his ignorance, and for his beter information he should cause read to him by some of his owne familie, ilk day, a part of the Catechise, the prayer, and ten Commands betwixt this and the nixt dyat of examine.'

In 1655 a murder appears to have been committed by John Barclay, a parishioner of Balmerino, no details of which are recorded in the Session minutes. It led, however, to the abrupt withdrawal of the Laird of Naughton, who was an elder, from the Session. The matter is obscure, not being intelligibly narrated in the minutes. Earnest endeavours were made by the minister and elders to induce the Laird to return, but without success. Subsequently he removed to St. Andrews; and the Session, after some hesitation and delay, agreed to his request for a testimonial to be presented to St. Andrews Kirk-session, in order that he might be admitted to Church-membership there.

4th June 1656—'The examine Roll was red over, and the Session allowed all these who were approven to have tickets [for the Communion], and these who were not approven to want. Also the Session did give 58s. to two Gentillmen whose fathers and frendis was taken captive by the 'Turks.' The giving of tickets, or tokens, to communicants appears to have been a continuation of a custom practised in the Church of Rome. At this time they were probably not made of metal, as they afterwards were.

July 1656—Of two women who had been 'flyting' one sat down on her knees, and said she would give her malison to the other every day.

3rd February 1657—'The Session 'thought it fitt that the young men within the parochie should say the Catechisme, and not the scoolers, in the kirk betwixt divine worship in the fornoon and afternoon.' It was doubtless the 'Shorter Catechism' which was now used. On the 25th of March, 'the minister informed the Sessione that the kirk Byble was of

the old translation, and desired one of the new; and the Sessione was content.' This was forty-six years after the publication of King James's version, here called the new one, which displaced that of Geneva, but had not been much used in Scotland till this period, as there existed a prejudice against it.

About this time help was given by the Session to various persons other than parishioners:—'To a distrest man from the King's court, £2, 18s.' . . 'To the peopell of Glasgow, £26'; 'To ane poor man spoiled at the sea, having 6 children born at 3 tymes, as his testimonial buir, 26s.'; *21st January 1657*—'To ane grecian man, £3, 10s.' This was probably the person mentioned in the following entry in the minutes of St. Andrews Presbytery under 3rd December 1656:—'The quhilk day the Presbyterie [received] a Supplication from Anastasius Comnenus, a minister of the Grecian Church, together with some testificates anent himselfe and these for quhom he did supplicate, desiring some charitable supplie for his owne and other fyftein ministers, captives at Argiers (Algiers), ther releife.' The Turkish pirates of Algiers were then the terror of Europe, by their holding vast numbers of Christian captives in a state of slavery. For the redemption of these, collections were often made throughout the whole country.

23rd June 1657—Hendrie Rollie and Isobell Bruice wer married, who had with them ane fidler. David Donaldsone became suretie to the minister, under the paine of ten punds, that he suld play nocht heir.' About this time, Alexander Kirkaldy charged Andrew Boyter before the Session with taking God's name in vain, saying ' . . Yee are fallen in among the Whigs of Kilmanie; thai will be all hanged, and so will yee.' Andrew having expressed his sorrow for thus speaking, the Session reproved him.

22nd April 1657—'David Leitch having given the Session their live (leave); and he getting his live, the minister got ane

warrant to seek out ane other schoolmaster.' There is no mention of the date of Mr. Leitch's appointment to the office, of his tenure of which this laconic statement records the termination. On the 3rd of June he 'delyvered the Sessionn book in the presence of the Sessionn, subscriyved with his hand, David Leitch.' He was probably appointed about the end of 1650, as on the 19th of November of that year Mr. James Sibbald, the previous schoolmaster, 'delivered the Session-book to the minister,' when perhaps he ceased also to teach, in consequence of infirmity, or for some other reason. Mr. Leitch's successor was Mr. John Wyllie, who, on the 1st of July following, 'appeared before the Session, and by the unanimous consent of all present was chosen and admitted to be schoolmaster, and clerk to the Session. For which he should gett a copie of ane staint of a hunder merkis laid upon the heritors, as others befor him had, with ane free hous to dwell into, and school.' The Session minutes first indicate in 1653 that the schoolmaster's salary had been increased from about forty merks to a hundred—doubtless in compliance with the Act of Parliament of 1646. Of this sum Lord Balmerino, as we have seen, voluntarily contributed £20 or 30 merks, which was much more than his due proportion, according to the valuation of his lands in the parish. He had also given a house for the school and schoolmaster—the heritors not having been required by law till the year 1803 to provide a dwelling-house. On the 18th of October 1654, at a meeting of the heritors and Session, it was resolved to lay a stent of 70 merks on the heritors, to make up, with 30 merks from Lord Balmerino, the 100 merks required; and the meeting appointed three of the elders as 'stentours,' who were to give their oath 'impartiallic to stent and sie what bolls of victuall everie heretor was, and give account of their diligence to the Sessionn; as also they appointed the minister to be their overseer in the bussines.' After Mr. Wyllie's appointment the Session ordained him to collect from the heritors their several

proportions of his salary as set down in the Stent Roll subscribed by one of the stentors, amounting to 100 merks; besides fees of £1 Scots for each marriage, and ten shillings for each baptism, betwixt the schoolmaster and beadle; with two shillings for each testimonial given to those leaving the parish, and ten shillings for each scholar quarterly, to the schoolmaster alone. If any heritor should refuse to pay his proportion of salary, the Session promised to assist Mr. Wyllie to obtain complete payment. They further ordained him to insert a copy of the Stent-Roll in the Session Book; but the principal Roll was to abide in the minister's hands for future reference if necessary.¹

18th of May 1658—Mr. Wyllie informed the Session, 'that the hous and school wherein they had put him, and promised to be free and sufficient for dwelling into, and teaching of schoollers, was becom very ruinous, and cold, and raynie.' Whereupon, 'seing my Lord Balmerinoch had given it to be ane houss and schooll for the good and use of teaching the children in the paroch,' the Session agreed to appoint two men of skill to inspect the house, that it might be repaired; also that the money required should be given out of the kirk box at first, and thereafter be laid by way of stent on the heritors, and thus restored to the box. A week later, three competent men were desired 'to goe and sicht the school hous wherein John Wyllie did dwell, that it may be repaired, and made sufficient, warme, wind ticht, and water ticht, with good lightsome windows, and ane good and sufficient warme doore; with seats biged of stone and mortar(!) round about the syde walls, and givill walls, of the school and space wherein the schoolmaster was to learn his schoolers'; and to report what should be done. On the 2nd of June they reported that it would be necessary to take down 'both roof and syde walls, with ane good part of the givill walls, and big it with stone and mortar,

¹ See Appendix, No. XVI.

and give it ane new cupill, eabers, watlings, door cheeks, half doore,¹ and new windows, easeboards, and thereon stenchalls, and what else it stood in neid of to mak it ane honest, good, and sufficient hous.' The Session accordingly appointed two tradesmen to make these repairs, 'and ordained the minister to be ther oversier, he being near hand the said school'—as both manse and school were at the village of Balmerino. The repairs appear not to have been executed till about the end of the year 1660. The school was thatched with straw or reeds.

On the 2nd of December 1657, the Session had commenced an investigation, the record of which occupies many pages of the minutes, into slanders against the minister and his wife which two parishioners were alleged to have circulated. The following extract from the Presbytery minutes gives a sufficient account of the matter:—*July* 1658—'It being found by deposition of witnesses, that Adam Taite (referred by the Session of Balmirrinoch to the Presbyterie) had most wickedly traduced Mr. Walter Greig, and laboured to weaken his ministrie, calling him a betrayer of sowles, a scruffler of Scriptures, and one unworthie of his place, etc.: all which he had denied till it was proven. Lykewyse, it being found that the said Adam, with Marjory Jak, had together broached many foull vyle, selanderous speeches against Mr. Walter's wyffe also, all which was proven against them, after they had denied the same. Therfor, the Presbyterie ordeines all the three [two] to appeare before the congregation of Balmirrinoch in sackeloth, and ther acknowledge ther offences, and declare ther repentance for the same.'

14th *July* 1658—'The Session ordained [that] enerie person who is not to be brought befor the congregation for ane little falt sall sit down upon their knes befor the Lord in the face of the Session, and acknowledge their falt.' A case in which this rule was enforced with a slight alteration occurred

¹ That is, the lower half, like that of a barn door. In 1694, 24s. Scots were paid by the Session for 'ane half-door to the school.'

on the 2nd of January 1661, when two persons guilty of quarrelling and fighting had to go down on their knees before the Session, and 'ask mercy of the Lord for their miscarriage.' In October of the year 1658, there were 'given to David Donaldson for ane stool to such as is not brought to the publick place of repentance, but befor the pulpit, to sit in there for lesser faults, 20 sh.' The distinction here referred to is constantly kept up in the censures imposed by the Kirk-session. Those guilty of less aggravated offences had to declare their repentance and be rebuked 'before the pulpit' on one day only. For more heinous transgressions delinquents were 'brought to the public place of repentance' in another part of the church not described, and rebuked on three or more Sundays. In each of these places there was a stool, on which they sat during sermon. Specimens have already been given of the offences of which the Session took cognizance. There were, during this and the next century, many cases of Sabbath-breaking; of selling ale during sermon; of slandering; of swearing and cursing; of quarrelling and 'flyting,' especially by women; of stealing; and of excessive drinking, frequently in connection with the 'boat of Balmerino,' which was the medium of communication with Dundee.

26th September 1658—'This day the Session appoint the fast befor the Communion to be upon the 17 of October [a Sunday] and the Lord's Super to be celebrat the 24 of October, and weeklie preaching after the harvest was appointed to beginne again upon the 14 of October.'

January 1659—Three more elders were added to the Session, and the whole of the elders were 'divided into twos to everie quarter in the paroche.'

5th July 1660—'Ther was in the kirk of Balmerinnoch, according to the appointment of the Presbitrie, ane thanksgiving for our kings saffe return.' On the 8th of August, a man was delated to the Session for drunkenness and mocking at thunder, and was 'rebuked sharplie' therefor.

29th May 1661—‘Thair was thanks given for the restoratione of the king’s majestie to his throne and crown, according to the appointment of the Presbyterie being intimate to the people upon last Sabbath.’¹

Soon after the restoration, in 1660, of Charles II. to the throne, Episcopacy was re-established in Scotland. Mr. Greig is stated in some of the histories of the period to have been one of those ministers who ‘conformed.’ It would be more correct to say, merely, that he was not ‘outed,’ as were those who had been admitted after 1649 (when Church patronage was transferred to Kirk-sessions) unless such ministers sought a new presentation to their charges from the former patrons, and collation from the Bishop. But being one of those appointed before 1649, Mr. Greig was not required to take the oath of canonical obedience to the Bishop, as were the ministers who had been admitted after that year. Wodrow says he was one of those ‘confined’ to their parishes in 1663. His name is not found in the lists of ministers attending the meetings of the diocesan Synods of St. Andrews, though he had previously taken a prominent part in the business of the Church courts. Of the Presbytery of Cupar, eleven ministers conformed, and eight were expelled from their charges. In the whole Church about three hundred were ‘outed.’ These were for the most part the younger ministers, whom the Government was more anxious to concuss into active compliance with Episcopacy, as the older ministers were few, and would sooner die out. ‘Less compliance,’ says Wodrow, ‘was to be looked for from them who had been so active in the Covenant, and late work of reformation.’

The leading features of the system now introduced may be briefly described. Diocesan Synods were regularly held, under the presidency of the Bishop, the archdeacon, or some one

¹ From 27th Nov. 1661 to 13th Feb. 1664 there is a blank in the Session minutes, Mr. Greig having, it is stated, lost the scroll copy, which the clerk declared he had given him.

nominated by the Bishop. Presbyteries still met, but only under the Bishop's warrant; and were presided over by a permanent Moderator appointed by him. They were in most dioceses called 'meetings' of the clergy, or 'brethren of the precinct' or 'Exercises,' the word 'Presbytery' being offensive to royal and episcopal ears. (Yet in the minutes of the Diocesan Synod of St. Andrews 'Presbyteries' are frequently mentioned.) Elders were excluded from them. Kirk-sessions met, and did their work as before; and delinquents had to appear before the congregation, just as in Presbyterian times, clothed in sackcloth. The General Assembly—a body which the Stuarts never loved—did not meet; and in this lay the chief change. The voice of the whole Church could not make itself be heard, and free discussion was stifled. Ministers were ordained, not by the brethren of the Presbytery, in the parish churches to which they were appointed, and in presence of the people over whom they were to be placed, but by the Bishop in his cathedral or elsewhere. As regards the form of worship, no liturgy was enjoined—the fate of Laud's liturgy in 1637 having served as a warning to the ruling powers—and the prayers were extemporaneous. A few of the clergy, however, used the English Book of Common Prayer, or the Scottish Book of Common Order. The Lord's Supper was taken by the members of the congregation sitting round a table as before. Three things were insisted on, and we may think it strange that they should ever have been objected to—for they formed part of the Church service from the Reformation till the introduction of the Westminster Directory in 1645—the use of the Lord's Prayer, the repetition of the Creed by parents in baptism, and the singing of the Doxology at the end of the Psalms by the congregation standing. During prayer, either a standing or a kneeling posture was allowed. The observance of no anniversary was enjoined, except that of the King's Restoration—the 29th of May—which was also his birthday.

25th August 1661—The minister intimated to the Session that there would be no week-day preaching till after harvest, when it would be resumed on Wednesdays ‘at 12 hours.’ The Wednesday service was commenced by Mr. Greig, as we have seen, in 1650, and was probably continued till near the end of his ministry; but there is no mention of it after that period. On Sundays there was service both forenoon and afternoon, all the year round, in this and the following century, though the church was not heated.

13th July 1665—In Balmerino church there was ‘twise preaching and thanksgiving for the victorie of his Majestie’s navies’—over the Dutch fleet. (*Scss. Min.*)

In the beginning of 1666 the church, which had undergone some repairs five years before (when the Session stented the heritors for £42 for repairing it and the school), was again repaired by having a ‘rude of thickit (thatched or slated) work’ done, ‘and the rest of the bodie of the kirk pointed,’ which cost £24. On the 30th of January 1667, there were ‘given to men that thickit a holl in the kirk with divits 12 sh.’ A fortnight after, there were given ‘to buy timber and scails to the kirk 2 lib. 18 sh.’ These were doubtless for closing the ‘holl,’ which appears to have been in the roof. Towards the end of the same year, the heritors were again stented for repairing the kirk, and, as in former cases, the Stent-Roll was inserted in the Session minutes.

7th March 1668—‘The minister desired all in the parochie who had children to put them to the school if they were capable of learning, and so to keep thaim at it summer and winter, quhill (till) they could read, and know the grounds of religion; and all quha were not abill to pay for ther learning should be paid duely to the schoolmaster from the box.’ Similar intimations were frequently made in subsequent times; and the cost of books, and also school-fees, for poor scholars were paid by the Session.

13th April 1670—‘It was represented to the Lord Arch-

bishop (Sharp) and Synod that the Laird of Naughton having some years agoe given bond to the minister of Balmerino for a chaldar of victual yearlie, and now one of his sons has given up the bond, and keeps it [the victual?]. 'The Lord Archbishop and Synod appoint Mr. William Person to speak [to] the Laird of Naughton anent that matter, and to make his report, to the next Synod.' At next Synod 'the Lord Archbishop and Synod find that the Laird of Naughton is abundantly vindicated of that chaldar of victual of the minister's stipend of Balmerino, whereof something was spoken in the last Synod.' (*Syn. Min.*)

Mr. Greig was now experiencing the infirmities of old age. On the 28th of February 1669, 'the Session allowed examination at ii hours of the day to be kept after the 8 day of March, if the minister wer able to doe it.' On the 7th of March, however, 'the minister appointed examination to be vpon the Tweisday and Friday next, the 9 and 12 of this instant, and so to be kept when he was able.' On the 17th of April 1670, 'the minister left his lectoring because of his weaknes, quhilk he did signifie to the parochie, as might appear in his face.' (*Sess. Min.*)

21st May 1671—'My Lord Balmerino sat in the kirk as a member therof, wherefor the minister gave his Lordship thanks.' (*Ibid.*) This, the third Lord Balmerino, appears to have been only occasionally resident in the parish.

Long before this period, field-preachings or 'conventicles' had become common in many parts of the country. They were kept up by the ejected ministers, whose exhortations were highly prized by the multitudes that came, often from great distances, to hear them. But in Fife, such meetings were not held till several years after the re-establishment of Episcopacy. William Row, writing of the year 1665, after mentioning a number of *aged* ministers in Fife who had not been 'outed,' of whom Mr. Walter Greig was the only one in Cupar Presbytery, says - 'As yet there were no field-meetings

in Fife for preaching, neither were they needed.' But under the year 1668 he states, that 'in this spring and summer time there were several meetings in houses in Fife, but they were neither frequent nor numerous, there being yet unconform ministers permitted to continue in their charges, to whom almost all the Presbyterians resorted in the Presbyteries of St. Andrews, Cupar, and Kirkaldy.'¹ It may therefore be presumed that during the latter years of Mr. Greig's ministry his preaching would be attended by crowds from distant places. Doubtless the old church of Balmerino presented at that time remarkable scenes; and if minister and people were sometimes compelled by want of room to adjourn to the open air—no improbable supposition—a sight more picturesque, or more interesting every way, if we consider the circumstances of the country, could hardly be witnessed than that of the aged pastor holding forth the Word of life to the multitude clustering round the churchyard knoll, and regarding him with veneration as being, in this district, the last clerical representative of the heroic days of the Covenant.

But Mr. Greig's life was now drawing to a close. The following entries in the Session minutes show that he continued to preach till a short period before his death:—

24th September 1671—'Our minister, Mr. Walter Greig, not able to goe to the church by reason of his weaknes and sicknes, quhilk was the last (first) Sabbath that he left preaching in the kirk befor his death, and went no more to publicke ordinances.'

2nd December 1671—'This day the minister being very sick since the tyme forsaide, ther was no mor collections except 1 lib. 12 sh. collect at his house' [where he had probably tried to address a few of his people]; 'wherefor the sex lib. [£6] that rested in the kirk box, with the said 1 lib. 12 sh., was taken

¹ *Supplement to Autobiography of Robert Blair*, pp. 482, 521 (Wodrow Society Ed.).

out of the box, and distribut to the poor in the parochie, viz. to [nine persons named]. Rests no more in the kirk box, but all distribut before Mr. Walter Greig, minister of the Gospel, was removed by death.' Then comes the end :—

31st January 1672—'This day it pleased the Lord to remove Mr. Walter Greig, minister of the gospel att Balmerino, from the miseries of this lyfe to his eternall rest; and also it pleased the Lord to remove his wife, Mary Hay, ane day and night befor himself, being January 30, 1672, to his eternall rest.'

2nd February 1672—'This day Mr. Walter Greig, minister of the gospel foresaid, and his wyfe, Mary Hay, being both removed by death, were both buried, and laid together in on grave, and so lived together and died together.'

On the 19th of the same month, 'Thomas Stark of the parish of South Leith, eldest son of the Laird of Ballindean, and Margaret Greig, daughter of Mr. Walter Greig, 'declared ther purpose of mariage,' and desired to be proclaimed in Creich church, 'preaching not being expected in our parochie of Balmerino, we not having a minister.' They were proclaimed, however, both at Creich and Balmerino on the 23rd of February for the first time, and on the 30th for the second and third times, and were married at Creich on the 3rd of March. On the 17th of April, 'Mr. James Greig distributed to the poor 20 lib. Scots, left by his father,' in presence of the schoolmaster and other two witnesses.¹

Mr. Greig was *sole* incumbent for about thirty-eight

¹ Of Mr. Greig's children five were born between 1635 and 1647; and if he had six previously, as Row states, he must have had eleven. Of these James got the Presbytery's bursary to a student of Theology in 1659; Margaret was married, as above stated, to Mr. Thomas Stark; Jean was married to Mr. Alexander Wilson, minister of Cameron, who in 1662 was 'ejected for non-conformity to Prelacy, and after twenty-seven years' persecution of himself and his family was restored to his parish in 1689.—(Wodrow, vol. ii. p. 483.) 'Mr. John Greig,' who frequently assisted Mr. Walter Greig at the Communion in Balmerino, and Alexander Greig, who was licensed to preach by the Presbytery of Cupar in 1659, were probably sons or other relatives of Mr. Walter Greig.

years; but he discharged the duties of the pastoral office in the parish for fifty-one years. There was thus only a single instance, during ninety-four years, of the settlement of a minister in Balmerino. Mr. Greig witnessed many changes; and though, after having adopted the principles of the Covenant, he tacitly submitted to Prelacy, it must be remembered that he was then well advanced in life. Moreover, this submission appears not to have diminished the respect in which he was held by his party; while the people adhered to their parish church to the end of his incumbency. There was soon thereafter a change in this respect.

CHAPTER V

MR. ANDREW BRUCE, MR. JAMES GARDEN, MR. GEORGE
HAY, MR. JOHN AUCHTERLONIE

'With such excess of love—we'll blame it not—
Does Scotland love her Church. Be it so still;
And be its emblem still the Burning Bush!
Bush of the Wilderness! See how the flames
Bicker and burn around it.'

—AIRD.

MR. ANDREW BRUCE, chaplain to Archbishop Sharp, and brother of the Laird of Pitarthie in the parish of Denino, was Mr. Walter Greig's successor. He 'preached his first sermon at Balmerino kirk for tryall' on the 19th of January 1673, and was 'placed as minister' by seven brethren of the Presbytery of Cupar on the 1st of May following,¹ which was the method now usually adopted in admitting ministers, at least in the diocese of St. Andrews.

As neither the minutes of Balmerino Kirk-session from the commencement of Mr. Bruce's incumbency till after the Revolution of 1688, nor those of the Presbytery or Exercise of Cupar from the Restoration of Charles II. to the Revolution are extant, we know little more of the Episcopal ministers, or 'curates,' as the people called them, of Balmerino than their names.

The Register of baptisms, however, shows that Mr. Bruce, from the first day after his admission, attempted 'to introduce the change in the Baptismal service already referred to, by

¹ *Kirk-Session Records.*

requiring the parent to repeat the Creed, which appears to have been resisted by the majority of the parents:—

On the 2nd of May 1673, ‘John Bruce (or Bruiceson) and Anna Gregorie had a child baptist by Mr. Androw Bruce, cald Alexander. Also Gawan Rymor and Cathren Whyte had a child baptist, called John, both in on day baptist, quhilk was the first children baptised by Mr. Andro after the tyme that he was admitted as minister. John Bruce said the Creed.’

On the 1st of June, ‘Georg Collin and Agnes Smart had a child baptist cald Effie, and another child baptist called Margate at on tyme (being tvins); also this day James Scott and Margat Innrie had a child baptist cald Andrew. Georg Collin and James Scott did not say the Creed.’

On the 13th of July, ‘Androw Balfour and Christin Balfour of Grang had a child baptist called Petir, but said no Creed.’

On the 3rd of August, ‘Martein Kido and his spouse Jean Tayleyor had a child baptist caled Jhon.’ On the 11th of August, ‘David Paton and Besse Rymor had a child baptist called Besse. David Paton said no Creed. Martin Kido did say the Creed.’

In the same year—1673—Mr. Bruce was cautioner for payment of the marriage ‘pawns’ of two couples who were ‘contracted.’

Ecclesiastical division soon followed Mr. Bruce’s settlement. Wodrow informs us that in 1674 field-meetings were frequent in Fife; and that about the same time certain persons had ‘usurped and invaded divers churches and pulpits,’ as at Forgan, and congregated great numbers of people at private conventicles, at, among other places, Balmerino, Sandford, and Moonzie. In 1675 letters of denunciation were issued against certain persons who had ‘invited and countenanced outed ministers in their invasion and intrusion upon the kirks and pulpits of Forgan, Balmerinoch, Moonzie (and other parishes), and who had heard them preach and pray therein,’ and had

harboured Mr. John Welsh (grandson of the famous Reformer of that name); and the persons guilty of these offences were denounced as rebels, the lieges being at the same time forbidden to furnish them with food or lodging, or to have any intercourse with them.¹

Mr. Bruce's incumbency was very brief, but the date of his death is uncertain. He married on the 25th December 1674 Mary, second daughter of Sir John Leslie of Birkhill, without the consent of her father, who excluded her and her heirs from succession to his lands. By Mr. Bruce she had a son Andrew, and two daughters Helen and Jean. She married, secondly, Laurence Ayton of Druncarrow, and had children alive in 1739.²

MR. JAMES GARDEN OF GAIRNS, M.A., was the next minister of Balmerino. He was connected with the family of Garden of Leys,³ and was a son of Mr. Alexander Garden, Regent in King's College, Aberdeen, and afterwards minister of Forgeue. Mr. James Garden had been admitted minister of New Machar prior to the 25th of July 1672; and was translated thence to Maryculter between the 18th of May and the 8th of June 1675. He was translated to Balmerino between the 18th of January and the 7th of March 1676.⁴

In 1678 certain persons were charged before the Secret (or Privy) Council with the crime of having been present at field-meetings at, among other places, Balmerino, and having there heard Mr. Welsh and other ministers. When examined, they refused to state on oath whom they saw at those meetings,

¹ Wodrow's *History of the Sufferings of the Church of Scotland*, vol. ii. pp. 234, 244, 287 (ed. 1829).

² Col. Leslie's *Historical Records of the Family of Leslie*, vol. ii. pp. 177-181; Scott's *Fasti*, vol. ii. Part ii. p. 473; *Register of Confirmed Testaments*.

³ Nisbet's *Heraldry*; which gives Mr. James Garden's armorial bearings thus:—*Argent*, a boar's head erased, *sable*, betwixt three cross crosslets fitched *gules*, all within a bordure counter-composed of the second and first. Crest, a rose slipped, proper; Motto, '*Sustine abstine*.'

⁴ Scott's *Fasti*, vol. iii. Part iii.

or what they knew about them. They were sentenced to be banished to the Plantations. Fines to the extent of £700 for non-conformity were laid on Balmerino parish about the years 1671-85; £13,419 on St. Fillan's, or Forgan; £16,340 on Leuchars; £900 on Moonzie; and £6,100 on Logie.¹ Tradition points out a place on Newton Hill in the parish of Forgan, but not far from the boundary which separates it from Balmerino parish, where the Covenanters were wont to meet. The place is on the north face of the hill, at the base of a lofty wall of perpendicular rock called the Gowk Craig.² It consisted of a deep, grass-covered hollow of an oblong shape, sloping downwards to the east. Having had experience in 'field preaching,' though in quite different circumstances, I should pronounce this hollow to have been very suitable for the purpose. On the north side it was surrounded by a mound, which had a gap in it for entrance at the east end, indicating its probable use as a sheep pen. The hollow was so deep, that a congregation might be seated on the grassy slope without being observed from the low ground; while the approach of any intruders could be at once detected by the watchmen who, according to tradition, were posted on the height above. The place, thus described as it was till a few years ago, has now been completely altered by the opening of a quarry there. There is, to the south-east of this, a beautiful amphitheatre which, but for its marshy bottom, would suit equally well, or better, for the purpose mentioned.

* In solitudes like these
Thy persecuted children, Scotia, foiled
A tyrant's and a bigot's bloody laws;
There, leaning on his spear, . . .
The lyart veteran heard the Word of God;

¹ Wodrow, vol. i. p. xlix; vol. ii. p. 480.

² Till a recent period mothers frequently carried their children when they had whooping-cough or other complaint, and grown-up people also when ill went, to the Gowk Craig, where, by remaining two hours, they were believed always to recover of their malady, owing to the effect of the 'seven airs' which blow there.

... then rose the song, the loud
Acclaim of praise ; the wheeling plover ceased
Her plaint ; the solitary place was glad ;
And on the distant cairns the watcher's ear
'Caught doubtfully at times the breeze-borne note.'¹

To this period probably belongs the case of William Murdoch, blacksmith in Gauldry, who suffered imprisonment for his Presbyterian principles. When the officers of the law came to his house to apprehend him, he requested permission, before accompanying them to the prison at Cupar, to retire into his smithy for prayer, and the request was granted. While he was there, he took the opportunity to conceal a file in the sleeve of his coat ; and with the help of this instrument he afterwards managed to file through the iron bars of the prison window, and thus effected his escape, as well as that of his fellow-prisoners. Having fled to the Carse of Gowrie, from which district his father had originally come to settle in Gauldry, he hid himself in a wood, where he met a minister who was in hiding for a similar cause, and who knew his name as that of one who was under the ban of the Government. Murdoch went to procure refreshment from a house near by, which he found to be occupied by a female relative of his own, whose husband, however, was active on the side of the persecutors ; and though the food he wanted was cheerfully given, he was required by her to return immediately to his hiding-place. What next befell him is unknown ; but we shall meet with him again after the Revolution.

It is somewhat remarkable that William Murdoch's descendants have continued to follow the trade of blacksmith at the same place, in the village of Gauldry, since that time, or for about two hundred and twenty years, and in lineal succession from father to son, without interruption till the present day, when the craft is still carried on by a member of the ninth generation of the family.

Mr. Garden was translated to Cambec on the 16th September

¹ Graham's *Sabbath*.

1678, and thence in 1681 to the chair of Divinity in King's College, Aberdeen. He received the degree of Doctor of Divinity, but in 1697 was deprived of his office for refusing to sign the Westminster Confession. He died on the 8th of April 1726, in the eightieth year of his age. His brother, Dr. George Garden, one of the ministers of Aberdeen, was also deprived after the Revolution, and subsequently became a convert to Bourignonism.¹

MR. GEORGE HAY, the next minister of Balmerino, was admitted before the 22nd of September 1678. Mr. James Hay, minister of Newburn (1685-90), was his brother.²

On the 3rd of May 1679, Archbishop Sharp, who was commonly believed to have betrayed the Presbyterian cause in order to procure his own aggrandizement, was murdered on Magus Muir. 'Robert Henderson in Balmerino' is mentioned as having been present at a meeting at Gilston in the previous month, which was attended by Hackston of Rathillet and most of those who were concerned in that atrocious and cowardly deed; though it does not appear that Henderson was present at its perpetration.³ But another parishioner of Balmerino has had his name handed down to posterity in connection with it. This was Andrew Guilan, weaver at Byres of Balmerino, who had previously been 'put out of Dundee for not hearing the curate.' Wodrow says, that he 'was only called by the actors to look to their horses, or some such thing, but was not active, though present at the action'; and that 'he did not touch the bishop, but endeavoured to secure his daughter from hurt and danger when she would interpose between the actors and him.' According to Russel's account, Guilan 'pleaded for the bishop's life. John Balfour threaten-

¹ Scott's *Fasts*, vol. ii. Part ii. pp. 473, 413. • ² *Ibid.*, p. 453.

³ Russel's *Account of Sharp's murder*, appended to Kirkton's *History*. Some idea of the state of the country at this time, in connection with the persecution of the Presbyterians, may be obtained from Russel's statement, that Ensign Wilson came to Kilmany with sixty soldiers, and having 'fired some shots to terrify the

ing him to be quiet, he came to Rathillet, who was standing at a distance . . . on horseback, and desired him to come and save his life.¹ In 1683, he was taken and executed. Wodrow gives the following account of him:—

‘Andrew Guilan was the only person I can hear of who suffered precisely upon (for) the archbishop’s death. Hackston of Rathillet, as we have heard, was taken actually resisting at Ayrsmoss; but neither he nor this man was active in the bishop’s murder. Andrew Guilan was a weaver who lived [at that time] near Magus Muir, and all his share in the action was, that being called out of his house he held their horses, and was witness to what was done. After this he was obliged to abscond, and served the best way he might at country houses at some distance from the place where he had lived formerly. I have some letters under his hand, writ by him after he was taken, August this year [1683], whereby he appears to be a country man of some knowledge and seriousness. In one of them he gives account to his friend that he was taken upon the 11th of June when at his work with a country man. The curate of the parish came by, and asked him where he was upon the Lord’s day, and if he kept the church. Andrew told him he did not own him, and would give him no account of himself; whereupon the curate called for some people there about, and seized him, and carried him to Cockpen, where he was pressed to drink the king’s health, which he refusing, saying he drank no healths, he was carried to Dalkeith, and there put in prison, and from thence taken into Edinburgh, where, after examination, he was put into the iron-house.² All this time nothing was known as to his

people, was answered with some shooting upon the hill side.’ He was resenting an attack made upon some of the soldiers who had been searching for James Mill at Kilmany.

¹ Russel’s *Account of Sharp’s murder*, appended to Kirkton’s *History*.

² The iron bar, 12 feet long and 2½ inches in diameter, with chain and fetters for ankles, by which such prisoners were secured (in a room of the Tollbooth in Edinburgh), may still be seen in the Museum of the Society of Antiquaries, Edinburgh.

being present at the bishop's death.¹ While he was at Edinburgh, some rumour of his being there broke out, but they had not the least probation till, as I am informed, the [King's] advocate trepanned him into a confession. At one of his examinations he was most pathetically aggravating the crime as a horrid murder; and, directing himself to Andrew, he represented, among other things, that when the bishop was upon his knees praying, they should have killed him. This, it seems, touched the simple countryman so, that he got up his hands and cried, "O! dreadful! he would not pray one word for all that could be said to him." Upon this and what further they elicit from him, I find him staged before the justiciary.

'July 12th, Andrew Guilan, weaver in Balmerinoch, indicted, that with others, May 3rd, 1679, "he stopped the bishop's coach, and shot at him, or that he was present when it was done, and was in arms, and fled with the rest, and that night gave thanks to God for that execrable murder." For probation, the advocate adduceth his own confession. Edinburgh, July 10th, "Andrew Guilan confesseth judicially, that morning when the company came to the Muir, Rathillet came and took him out; declares he was present in the company, concurring with the rest when the archbishop was killed; that he had a sword, that he was with them in the evening when one prayed, he thinks it was James Russel, and blessed God for their success; declares he cannot write." By his letters under his hand I am sure he could write, and in them I find he declines to own the authority of the chancellor and his judges; and I imagine this confession of his is gathered up out of what they got him to say before them, which I do not think he would sign. However, thus it stands in the records.

¹ This statement appears to be incorrect, for the name of 'Andrew Guilan, webster in Balmerinoch,' is included in a list of Sharpe's murderers against whom a Proclamation was made on the 20th of September 1679.—(Wodrow, vol. iii. p. 174.)

The assize bring him in guilty of the bishop's death by his own confession, and he is sentenced to be taken to the cross of Edinburgh, upon Friday, July 20th, and to have both his hands cut off at the foot of the gallows, and then hanged, his head to be cut off, and fixed at Cupar, and his body to be carried to Magus-muir, and hung up in chains. His last speech is published more than once,¹ and therein "he denies he dies as a murderer, though it be laid to his charge that he joined with those who executed justice upon a Judas, who sold the kirk of Scotland for fifty thousand merks a year, and vindicates their deed." It was noticed that he endured the torture he was put to with a great deal of courage. In cutting off his hands, the hangman, being drunk, or affecting to appear so, mangled him fearfully, and gave nine strokes before he got them off. He endured all with invincible patience, and, it is said, when his right hand was cut off, he held up the stump in the view of the spectators, crying as one perfectly easy, "My blessed Lord sealed my salvation with His blood, and I am honoured this day to seal His truths with my blood." After his body had hung in chains for some time, some people came and took it down, for which the country about was brought to no small trouble. I find, May 27th, 1684, "The Council grant a commission to the Earl of Balcarrais, to pass a sentence of banishment on the persons who took down Andrew Guillan's body from Magus-muir, as being owners of the horrid murder of the Archbishop of St. Andrews."²

Two stones were erected to Andrew Guillan's memory, one at Magus-muir, and the other at Clermont farm—the latter one is now surrounded by a clump of trees—near to Magus-muir. The inscriptions were almost identical. The former of these

¹ His 'Last Speech and Testimony' are given in the *Cloud of Witnesses*, where it is stated that he was executed at the Gallowlee, between Edinburgh and Leith, and that his head and hands were placed upon the Netherbow Port of Edinburgh.

² Wodrow, vol. iii. pp. 44, 47, 49, 174, 462-3.

stones was accidentally broken by two thoughtless students from St. Andrews in 1868, was afterwards carried away piecemeal, and has never been restored. The one at Clermont was restored by the late Mr. Whyte Melville, and set in a stone base in 1876. Unfortunately, it was broken in the winter of 1884-5. Mr. Balfour Melville then caused it to be 'let into' a much larger stone, on the back of which is inscribed the following words:—

• Erected 1738

Restored 1876

Re-erected after being accidentally broken 1885.'

Dr. Hay Fleming, in a communication to the author, states that he has reason to suspect that the date 1738 is not quite correct, and that it should probably be 1728 or 1788. As the inscription is given in the 1730 edition of the *Cloud of Witnesses*, the stone must have been there by that time. But there is a well-authenticated tradition that the present stone was erected about 1788; and in the enclosing wall there are fragments of a tombstone, with words of the same inscription as on that now standing, which are the following:—

•The Gravestone of
Andrew Gullin who suffred
at the Gallowee of Edinburgh
July 1683 & afterwards was
hung upon a pole in Magnus
Muir and lyeth hiar

A faithfull martar her doth ly
A witness against perjury
Who cruelly was put to death
To gratify prond Prelates wrath
They cut his hands ere he was dead
And after that struck off his hegd
To Magnus Muir they did him bring
His body on a pole did hing
His blood under the altar cries
For vengeance on Christ's enemies.'

The great body of Presbyterians at that period condemned Sharp's murder, and it will find among right-minded people no defenders at the present day, when private assassination is regarded with just horror. But if we would correctly estimate the character of this deed, we must bear in mind that it was then considered by some to be a sacred duty thus to rid the world of those whom they regarded as the enemies of religion. Men who could, in prayer, thank God that such an act had been accomplished, certainly did not believe themselves to be murderers. The truth is, many Presbyterians were driven to the extreme of fanaticism by the cruel and lawless persecution carried on by a tyrannical government.

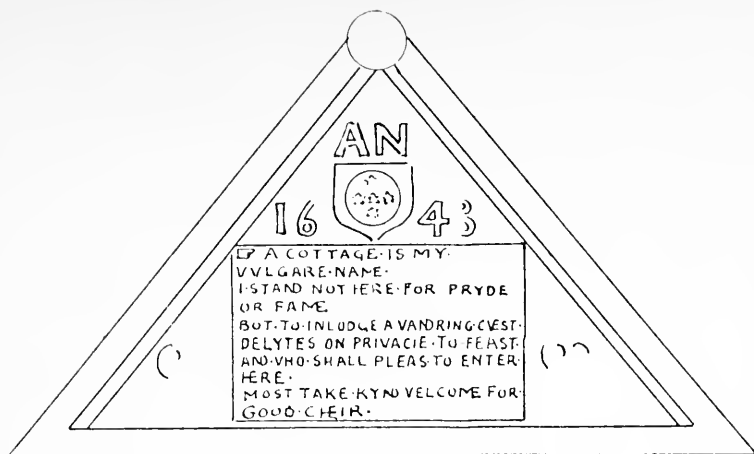
In connection with the murder of the Archbishop may be here mentioned an incident which is said to have occurred at Boulterhall, or Bouterhall, in Forgan parish, near St. Port railway station. It is narrated in Howie's *Scots Worthies* (in the *Life of John Welwood*, a Covenanting preacher, who died in the beginning of April 1679) as follows:—"Among his [Welwood's] last public days of preaching, he preached at Boulterhall, in Fife, upon that text, 1 Cor. i. 26, "Not many noble are called." . . . In the end of that sermon he said, pointing to St. Andrews, "If that unhappy prelate Sharp die the natural death of men, God never spake by me." The Archbishop had a servant who, upon liberty from his master on Saturday night, went to visit his brother who was a servant to a gentleman near Boulterhall, the Archbishop ordering him to be home on Sabbath night. He went with the Laird and his brother on that day. Mr. Welwood noticed him with the Archbishop's livery on, and when sermon was ended he desired him to stand up, for he had somewhat to say to him. "I desire you," said he, "before all these witnesses, when thou goest home, to tell thy master that his treachery, tyranny, and wicked life are near an end, and his death shall be both sudden, surprising, and bloody; and as he hath thirsted after and shed the blood of the saints, he shall not go to his grave in peace."

The youth went home, and at supper the Archbishop asked him if he had been at a conventicle? He said he had. He asked what the text was, and what he heard? The man told him several things, and particularly the above message from Mr. Welwood. The Archbishop made sport of it, but his wife said, "I advise you to take more notice of that, for I hear that these men's words are not vain words." It should be remembered that the *Scots Worthies*, which contains this and several other predictions ascribed to Welwood, was not published till nearly a century after his death. Possibly he may have known that there were those who reckoned it a duty to put Sharp to death.¹

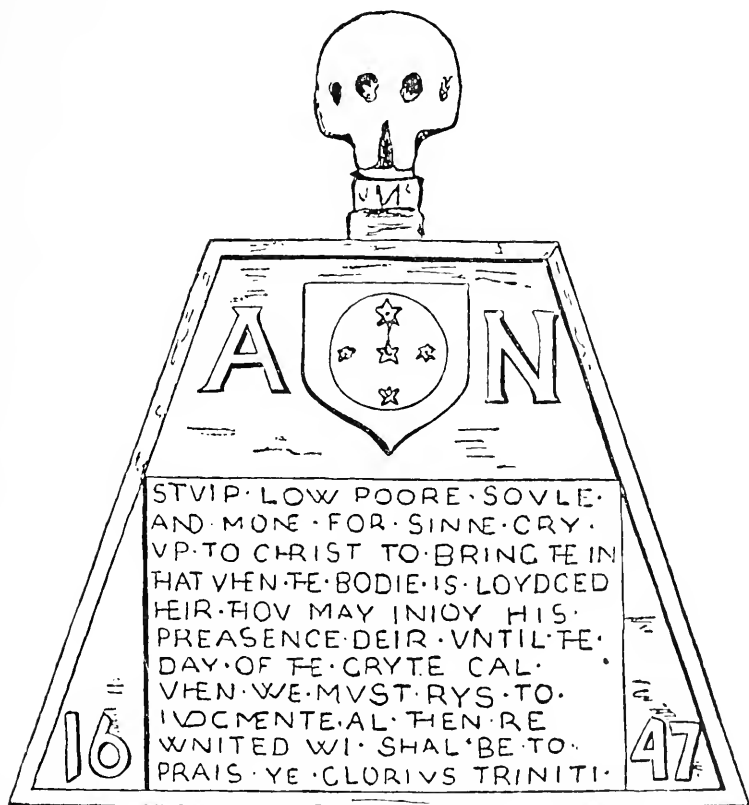
The gentleman whose servant was visited by that of the Archbishop was Nairn of Sandford, or St. Port. In February 1679, Samuel Nairn, brother of the Laird, was cited by the Privy Council to answer to the charge of being at house and field conventicles since 1674, and, not comparing, was denounced and put to the horn. In 1684, Alexander Nairn of Sandford complained to the Council that the Sheriff had iniquitously fined him in £3,300 'for house conventicles.' The Council refused his petition, and ordered the fine to be exacted. In a field near Boulterhall there is a monument to a member of this family, probably Alexander, a former Laird. It forms the front of a burial vault. A little west of it may be traced the foundations of a house said to be that of Sandford-Nairn. (See the accompanying engraving of the monument, and also of the inscription on another stone, probably from this house, which was found in the same field, and is now built into the wall of a house at Newport.)

There is a tradition that an ancestor of the Boyters who till recently had long resided in Balmerino parish, bearing their name, first came to it during the persecution, having been driven by this cause, according to one account, from Argyle-

¹ See Russel's account in Kirkton's *History*.



INSCRIPTION ON A STONE FOUND IN THE "TOMB PARK,"
SANDEFORD-NAIRN.



FRONT OF A. NAIRN'S BURIAL VAULT AT SANDEFORD-NAIRN,
IN FORGAN PARISH. 1947.

shire, but according to another and more probable one, from Ayrshire. His dwelling-house, barn, and other structures had been searched by officers; and forks had been driven into heaps of straw and other possible coverings in order to discover where he was concealed. But having hidden himself under a puncheon or barrel, he escaped, and came to Fife; and he and his family, having been found by the Laird of Birkhill singing Psalms in Corbieden, were by him treated with kindness. This tradition is incorrect as regards, at least, the first settlement of the Boyters in Balmerino, for persons of that name had been resident in the parish long before the period referred to. There was a monk of the Abbey who was so called. Others held lands from the Abbey. The individual referred to in the tradition may have first migrated to Ayrshire, and, when the persecution raged there, returned to Balmerino.

There has now to be noticed an exchange of the manse and glebe. On the 24th of August 1682, 'a contract of excambion' was entered into 'between the Lord and Master of Balmerinloch on the one hand, and Peter Hay of Naughton and the other heritors, minister, and elders of the Kirk-session of Balmerinloch, whereby the said heritors disposed the manse and gleib of Balmerinloch [which had previously been situated somewhere near the Abbey, as already stated] to the Lord and Master of Balmerinloch; and, in excambion thereof, they disposed to the minister their house of Boddameraig, with yards, orchards, etc., and six acres of land adjacent thereto.' The contract contained a precept of sasine.¹ For a notice of this house, which now became the Manse, see Part iv. chap. iii.

Mr. George Hay was translated from Balmerino to Couper-Angus in 1682, having been presented to the latter church by John, Master of Balmerino, and admitted on the 26th of November. Adhering to his Jacobite principles, he was deprived by the Privy Council in September 1698 (?) for not

¹ *Balmerino Writs.*

taking the oaths to their Majesties William and Mary. He married Margaret Haliburton, and had four sons and three daughters.¹

MR. JOHN AUCHTERLOXY, or ORCUTTERLOXY, succeeded Mr. Hay as minister of Balmerino, having been presented on the 7th of December 1682 by King Charles II., who is stated in the Presentation to be the 'undoubted patron.' The presentation, given at Whitehall, also describes Mr. Auchterlony as a 'student in Divinity,' and gives charge to Alexander (Burnet), Archbishop of St. Andrews, to examine and admit him, and to 'cause him to swear the test,'² which had been enacted by Parliament in 1681, and bound every person holding a public office to acknowledge the royal supremacy in all matters, ecclesiastical as well as civil.

The Revolution of 1688 put an end to the persecution of the Presbyterians, which had continued with more or less severity during the long period of twenty-eight years, characterized in Scotland as 'The Killing Time.' The Scottish Convention, which met in March 1689, declared for the restoration of Presbytery, to which the great majority of the people in this, as in, at least, all the midland and southern districts of the country were still firmly attached. This was followed by the meeting of the Estates in June, which abolished Episcopacy in the Church. But its Presbyterian government was not formally re-established till April 1690; though Kirk-sessions, Presbyteries and Synods had, with the sanction of King William, been meeting previously. Parliament, by an Act of the same date, restored to their churches and stipends all the surviving Presbyterian ministers—only sixty in number—who had been thrust out since the 1st of January 1661, or banished, for not conforming to Prelacy: On the other hand,

¹ Scott's *Fasts*, vol. ii. Part ii. p. 473; vol. iii. Part ii. 'Couper-Angus.'

² *Register of the Privy Seal*, vol. iii. p. 482.

a hundred and seventy-nine Episcopal ministers who refused to pray for William and Mary were expelled by the Privy Council; and in some parts of the country many were turned out of their manse and parishes by the mob, and subjected to other harsh treatment. These hardships, however, were slight in comparison with the sufferings by imprisonment, banishment, or death to which Presbyterians, both ministers and people, had been subjected; and now that the latter had been restored to power, it must be allowed that they exercised it with moderation. There were no lives taken in the 'Rabbling of the Curates,' as this event in Scottish history is called.

Mr. Auchterlony, according to one account, was 'outed' from Balmerino in 1689;¹ according to another, he 'de-mitted' in 1690.² The Session Records show that he had left Balmerino church before the 21st of March 1690. Whether he was allowed to depart in peace is unknown. In the case of Mr. Henry Pitcairne, the Episcopal minister of Logie-Murdoch, who had been deprived by the Privy Council on the 29th of August 1689 for not reading the Proclamation of the Estates, and for praying not for their Majesties William and Mary, but for the late King, James VII., the Kirk-session of Logie, on the 21st of December 1690, Mr. Bowie of Balmerino being then its Moderator, appointed some of their number 'to entreat him to flitt from the Manse peaceablie.' The incumbents of all the neighbouring parishes except Kilmany, which appears to have been vacant, were deprived.

After Mr. Auchterlony left Balmerino, and probably at, or previous to, the death, in 1691, of Mr. David Auchterlony, minister of Fordun—who was perhaps a relative of his—he 'intruded' into that church. In 1701 and subsequent years, the Presbytery of Fordun repeatedly applied to the General

¹ *List of the Ministers in the Synod of Fife from 1560 to 1700*, previously quoted.

² Scott's *Fasti*, vol. ii. Part ii.

Assembly and the King's Advocate for the speedy removal of 'Mr. John Onchterlonie, late incumbent at Balmerinock in ffyfe, the intruder of Fordun.' He nevertheless remained there, excluding Presbyterian ministers from the pulpit, till his death. This event took place in 1711 or 1712;¹ and on the 29th of January 1712 the Presbytery, finding that he was dead, resolved to supply the pulpit; but the minister who was sent for this purpose found, on his arrival, the church doors locked. An Episcopalian preacher from Stonehaven—the heritors being Jacobites—was now secretly conveyed into the church by a back door, and the other doors being then thrown open, he took possession of the pulpit. When the Presbyterian minister attempted to address the congregation, the other gave out a Psalm, and the latter retired and preached in the church-yard.²

¹ In Scott's *Fasti* this minister is confounded with another person of the same name who was minister of Aberlemno, became a Bishop in the Non-jurant Church, and died in 1742.

² *Minutes of the Presbytery of Fordun*, kindly communicated by the Rev. John Brown of Bervie, Clerk to the Presbytery.

CHAPTER VI

MR. ANDREW BOWIE, MR. JAMES HAY

‘Then dawned the period destined to confine
The surge of wild prerogative, to raise
A mound restraining its imperious rage,
And bid the raving deep no further flow.’

—THOMSON.

MR. ANDREW BOWIE, M.A., was the first minister of Balmerino after the Revolution settlement. He obtained his degree at the University of Glasgow in 1664, and was a minister prior to the first meeting of Presbyterian ministers in Lothian in July 1687, after they had obtained toleration. He was admitted to Balmerino on the 24th of September 1690 by the Presbytery of St. Andrews and Cupar, these two Presbyteries having been again united from about 1688 till 1693. He had been called by the people, and they ‘longed for his admission.’¹

It was on the 5th of July 1687 that James VII., as a preliminary step, it was believed, to his intended restoration of Popery, had granted to Presbyterians complete toleration, with permission to worship God in their own way in private houses, chapels, or buildings erected or hired for the purpose. The ministers who thereafter met in Lothian agreed that one such place of worship should, in existing circumstances, serve for the Presbyterians of several adjacent parishes; that Session-books, with registers of baptisms and marriages, should be kept in connection with it; and that collections should be

¹ Scott's *Fasti*, vol. ii. Part ii. p. 473; *Presb. Minutes*.

made for the poor.¹ Doubtless in consequence of this agreement, the Covenanters' meetings at Newton took the form of an association of the people of the parishes of Forgan, Balmerino, and Logie, and probably also of Kilmany (though that parish is not mentioned), having their own minister. This was Mr. James Rymer, who, there is good reason to believe, was the person of that name who had been a Regent in St. Salvator's College, St. Andrews, previous to 1676, and is afterwards mentioned as having preached at field-meetings in various parts of Fife.² As the Toleration Act of 1687 strictly prohibited such field-meetings, it may be presumed that his congregation now met, not on the hillside, but in some building at Newton. He was translated to the first charge at St. Andrews before the 27th of November 1689, as appears from the following entry in the Session-book of Logie, under the 9th of February 1691:—'The association at the Neutoune being dissolved throw the transportation of Mr. James Rymer to the church of St. Andrews, [and] the poor's box of the associat parishes at Neutoune being divyded the twenty-seventh of November j a j v i eightie nine (1689) yeires, the share of the poor of Logie parochine was fyftein pounds Scots, and [was] given to David Inrie, tenant in Cruvie, for the use of the poor of the said parochine.' Mr. James Rymer died before the 28th of April 1697. He had married Anna Moncrieffe, and left four daughters.

Preaching was nevertheless continued at Newton for about a year, at least, after Mr. Rymer's translation. The Session register of Balmerino, which again commences in 1690, after a blank of sixteen years, contains a preliminary list of the names of twelve persons 'who had children baptised at Newton, and are indwellaris in Balmerino parochie, since the 30th day of November, 1688 years,' and onwards to 1690. One of

¹ Wodrow, vol. iv. pp. 426, 432.

² Scott's *Fasti*, vol. ii. Part ii. p. 430; Wodrow, vol. iii. pp. 173, 196, 405; Lamont's *Diary*, p. 180.

these was 'Grang Balfour': another was 'William Mordo (Murdoch) in Gallerie,' doubtless the hero of the file.¹ On the margin, opposite these names, there is written—'Children baptizeat at Newton, whose names are to be found in ther Session book, written by Master Laurence Keir.'² From this it appears that there was a Session, with its register and clerk, in connection with the non-conforming congregation at Newton. As neither the Christian names of those children, nor the dates of their baptism, with one exception, are given in the Balmerino register, the names of the parents were doubtless recorded as a memorial of the times of persecution, as well as to indicate where the full registration was to be found. The name of the minister who baptized the children is not given.

The Balmerino register contains, under the 21st of March 1690, the names of a couple whose banns were on three several Sabbaths proclaimed at Newton, and who were married by Mr. Bowie in Balmerino church. This was six months before his formal admission by the Presbytery. Another couple proclaimed at Newton were married by Mr. Bowie, but the place of marriage is not stated. The register contains also the names of several children baptized 'at the kirk of Balmerino by Mr. Andrew Bowie, expected minister, before he was admitted'; as well as the names of several couples who were proclaimed at Newton in April and June 1690—two, if not all of them, by Mr. John Wyllie, who still held the office of schoolmaster of Balmerino. On the 16th October are registered the names of three couples who were 'contracted'; and it is added that those parties were proclaimed 'thrie severall Sabaths at Newtown, being no sermon heir;

¹ William Murdoch married Christian Kirkaldy in May 1668. His father, David Murdoch, was married in Balmerino parish in 1632, as we have seen, to Margaret Goslen, and in 1668 was an elder. Several of his descendants also held that office.

² He was probably the son of 'Laurence Keir of Forreth in Fife,' who died in May 1663 (*Lamont's Diary*, p. 162).

nothing objected.' The want of sermon at Balmerino was no doubt caused by Mr. Bowie's absence at the General Assembly in Edinburgh, the first which had met since one of Cromwell's officers had dispersed the Assembly in 1653. It commenced its sittings on the 16th October 1690, and was continued for four weeks; and Mr. Bowie was a member of it. It thus appears that preaching was kept up at Newton not only for six months after the restoration of Presbytery by Parliament, while there was also service at Balmerino church, but for a few Sundays, at least, after Mr. Bowie's induction into Balmerino. The promoters may have been some of those who were dissatisfied with the terms in which Presbytery had been re-established—the Covenant having been quietly ignored. There is no record of any meetings at Newton after November 1690; and, doubtless, the whole of the people soon returned to their several parish churches, thankful for the liberty and protection they now at length enjoyed, even though the Revolution settlement came short of the high claims of the Covenanters, to which few, indeed, would now entirely assent.

On the first Sunday after Mr. Bowie's induction, he intimated a fast and thanksgiving, to be kept on the following Sunday, on account of King William's success 'against the enemies of the Protestant Religion and his safe return'—to England from Ireland, where he had defeated the dethroned king, James VII., at the battle of the Boyne. On the 12th of October of the same year, 1690, another fast was observed 'for asking God's blessing' on the approaching General Assembly, by whose deliberations the future condition of the Church would be vitally affected. On the 21st December eight elders were ordained in addition to six already in office. The Laids of Naughton and Ballindean were in the latter list, and the 'Laird of Nachton, younger,' and William Murdoch in the former. The new elders 'with lifted up hands signified their willingnes without compulsion to bear burdein as elders with the minister and elders already admitted.' The Session thus

enlarged 'continued John Wylie, schoolmaster, to be clerk to the said Session.'

The appointment of so many elders was then rendered necessary by the great variety of duties they had to perform. In addition to their having to accompany the minister in his visitation and examination of the people, in the Kirk-session they, along with him, discharged not only the functions still belonging to that body, but most of those now assigned in rural parishes to the School Board and Parish Council. They also did much of the work of heritors' meetings in keeping in repair the church and school, while by their vigilant oversight of the manners of the people, and by the infliction of Church censures and pecuniary penalties on wrong-doers, they did much to check disorderly conduct—a duty at that time little attended to in country districts by the civil authorities.

On the 24th of May 1691, a proclamation was read from the pulpit 'for a fast to be kept monthly, for four months, on the last Wednesday of ilk month, to implore the blessing of the Lord upon the King and Counsel, and their undertakings in defence of the true reformed religion, and of these lands.' In the same month four women were rebuked before the Session for flyting and scolding. On the 26th July there was 'given for the Commissioners that went to Mlanders to the King, out of the kirk box, 8 lib. 10 s., and by the minister, Mr. Bowie, to them out of his own purse 3 lib. 10 s.'

On the 24th April 1692, 'the minister enquired [of] the elders what dilligence they had used in visiting the broster-houssis (brewers' houses) on the Lord's day in time of sermon, and according to the Act of our Kirk-session [of July 1691, in which the houses are called 'ostler houses' and 'aill houses,' and the elders were required to see not only that none were drinking, but 'that none were staying from the church needlessly'], desired these elders who collected every Lord's day at the kirk door to be carefull in searching every broster-house, that there be noe drinking in time of divine worship: as also

the minister did signify to the Session, that according to former Acts of Parliament, the Sinod [of Fife] doeth discharge, and ordineth every Kirk-session to discharge all kynde of promiscuous dancing [*i.e.* by the two sexes together] at weddings, and forbid pipers to play to such dancing.' In the same year, Margaret Neish, residing in Gauldry, and her daughter, Elspet Dandie, who had 'learned some poor scholars,' had the school-fees of these children paid to them by the Session.

On the 7th of July 1692, Mr. Bowie was translated to Ceres as assistant and successor to Mr. William Row, whose daughter Agnes he had married about six months previously, and who, having been minister of Ceres for seventeen years before the restoration of Charles II., was deposed in 1665 for refusing to submit to Episcopacy; but after the Revolution of 1688 was restored, in his old age, to his parish. Mr. Bowie was translated from Ceres to North Leith in 1697, and died in 1707. Balmerino church remained vacant for nearly four years after his translation to Ceres. The chief reason was, that about this time there was a great lack of preachers for the supply of churches, so many having been rendered vacant by the expulsion of the Episcopal incumbents. In 1693 there were in the Presbytery of Cupar eight parishes vacant at the same time. Young men on trial for license were ordered to supply vacant churches before their trials were completed. Preachers who supplied vacancies received an allowance out of the stipend. Balmerino parish made several attempts to secure a minister, and only succeeded after three successive failures.

In 1693 Mr. David Seaton received a call. Objections to his settlement were brought forward by the Laird of Ballindean and several of the elders, which objections were declared by the Presbytery to be irrelevant. But on account of some *fama* against Mr. Seaton, his settlement was not proceeded with. In 1695 the parishioners petitioned the Presbytery to 'moderate in a call' to Mr. John Henderson, who had preached his first sermon, after he received license, in Balmerino church.

Similar petitions in his favour were presented by the parishes of Newburgh and Flisk. He was called to Balmerino in March, and the call was sustained by the Presbytery; but the Moderator reported that Mr. Henderson 'left the call of Balmerino at his lodging, upon a letter sent by his father discharging him from meddling with the said call directly or indirectly, but would by no means take the call again, notwithstanding of all the arguments and reasons which he made use of to prevail upon the said Mr. Henderson.' Eventually the Presbytery resolved 'to urge him no further to settle in their bounds.' The Session of Balmerino paid, as expenses in prosecuting this call, £19, 14s. At a later period in the same year, the parish petitioned in favour of Mr. David Pitcairn; but the people of Creich having also petitioned for him, he was settled there, and Balmerino still remained vacant. There are many entries, in the Session accounts, of expenses incurred by hiring a horse to convey preachers, and by sending the beadle to Dundee and Edinburgh to procure them, during this long vacancy. On very many Sundays during its continuance there was no church service. In 1694 there was service only on eight Sundays, and in the following year on nine.

At length the parish obtained a minister in Mr. JAMES HAY, M.A., who graduated at the University of St. Andrews on the 22nd of July 1692. His father, Thomas Hay, 'a gentleman in the King's Scots Guards when the same was upon the English establishment,' was a brother of the Laird of Naughton.¹ Mr. James Hay was licensed to preach by the Presbytery of Cupar on the last day of the year 1695, and was at the same time appointed, on a petition from the parish of Balmerino, to preach there as often as he conveniently could, till next meeting of Presbytery. Three weeks later,

¹ *Commissary Records.*

the people petitioned the Presbytery to moderate in a call to him, which they agreed to do. Accordingly, on the 4th of February 1696, at a meeting of the congregation, at which Mr. Anderson, minister of Logie, presided as Moderator, the heritors and elders drew up and signed a call to Mr. Hay, and deputed two of their number to lay it before the Presbytery; which they did on the following day, when the call was sustained; and on the 7th of May Mr. Hay was ordained minister of Balmerino. Besides the usual form of induction, and the welcome which is still customary for the people, on an invitation from the presiding minister, to give to their new pastor by 'taking him by the hand' at the church door as they pass out at the conclusion of the service, Mr. Hay 'had also institution given him by the Moderator, in the delivery of the Bible, keys, and bell-tow, as an evidence of his security in the stipend'; which was a common practice at that period. It may be explained, with reference to Mr. Hay's election, that church patronage, which had been transferred in 1649 to Kirk-sessions, and after the restoration of Charles II. restored to the old patrons, was in 1690 again taken from them, and the appointment of a minister to a vacant church given, on certain conditions, to the heritors and elders. If the congregation was dissatisfied with the person thus nominated, they were allowed to state their objections to the Presbytery, whose decision was final.

In 1694 a valuation of the parish was made, from which we learn the names of the farmers, and the amount of their rents, more than two hundred years ago. It will be found in Appendix, No. XVII.

A fortnight after Mr. Hay's settlement, the Session 'appoints the elders of the several quarters to attend the minister in visitation and examination, and to be careful to inform themselves anent what scandals may fall out, and to debate the same timeously.' This was the usual practice in older times.

On the 7th of February 1697, 'it was intimated to the Session by the minister that the Justices of peace desired a roll of all the scandalous persons since the Revolution, which they ordered the clerk to extract from the Session minutes.' The Justices doubtless intended to inflict upon these delinquents fines to be applied to the maintenance of the poor. In December, Mr. Hay was chosen Presbytery clerk for six months, it being then again the practice to have this work performed by the members in rotation. The 16th of December was kept as a day of thanksgiving 'for the peace'—probably of Ryswick, which had been concluded in September.

At this time there was still a great scarcity of Presbyterian ministers in the districts north of the Tay; and the General Assembly repeatedly sent ministers from the south to supply vacant churches for a time, till these should be provided for. As a certain proportion of the ministers who were sent were liable to be translated thither permanently, if called by any of the destitute congregations, there appeared on the part of those nominated to go a considerable aversion to the duty. Mr. Hay was one of three ministers of Fife appointed by the Synod in 1697 to proceed to Ross, Sutherland, and Caithness, for three months; but on the 22nd of February 1698 he produced to the Presbytery sufficient reasons for his non-compliance with the order, and was absolved. (On the 25th of February 1697 he had married Christian Stark, elder daughter of the Laird of Ballindean.) In September 1698, he was appointed to proceed on a similar mission to the Presbyteries of Perth, Auchterarder, Dunkeld, and this duty he performed.

About this time, when one of a couple purposing marriage resided in another parish, he or she had to produce a 'testimonial' of good character before the proclamation could take place in Balmerino church; and the same rule was doubtless enforced in other parishes. In 1696 Mr. Hay craved advice from the Presbytery concerning a man in Balmerino parish

‘who desired marriage, but could not show sufficient and full testimonials.’ The Presbytery ‘appointed that at least he obtain a testimonial for his good behaviour before he came to that parish.’ Unless a man coming from another parish brought a testimonial from its Session, he was regarded as little better than ‘a heathen and a publican.’

The custom, previously noticed, of exacting from parties, before proclamation of their banns of marriage, a sum of money as a pledge that they would remain free from scandal, and that the marriage would be accomplished in due time, was now modified. In 1701 the Kirk-session ‘enacted that whoever did not consign marriage pledges should give in ten shillings Scots to the box, and find caution’—for the balance. The effect of this rule was, that when no offence was committed, there was neither payment nor returning of money, *as a pledge*, but the sum of ten shillings was levied from the parties for the poor. If ground of scandal subsequently appeared, the parties had still to pay their ‘penalty,’ or fine—now usually £4 Scots—which also went to the poor; but in such a case, the ten shillings previously paid were returned. The receipt of ‘pands,’ or pawns, of that amount is constantly marked in the Session’s cash-book till near the end of the eighteenth century. The last instance of the exaction of a ‘penalty’ from a delinquent was in the year 1767.

In 1701 the schoolmasters within the bounds of the Presbytery of Cupar were required, in accordance with the provisions of the Act of Parliament of 1690, to subscribe the Westminster Confession; and Mr. John Wyllie, being unable to travel to Cupar, was allowed to subscribe in presence of Mr. Hay. Mr. Wyllie died in 1705; and on the 11th of January 1706, the heritors and Session appointed his son, Robert Wyllie, to succeed him as schoolmaster, precentor, and Session-clerk, subject to the approbation of the Presbytery. We have seen that by the Act of 1696 the right of appointing the schoolmaster belonged to the heritors and

minister; but as the precentor and Session-clerk were elected by the Kirk-session, this body was usually associated with the heritors in the choice of the schoolmaster, in order that the person chosen might be competent to perform the duties of the three offices.

On the 8th of May 1702, 'the minister signified to the Session that it was the Synod's desire that the elders should meet at some appointed time (at least once in the month) for prayer and other Christian duties, which the Session (in obedience to the Synod) condescended to do.' These meetings were revived in 1712, and again in 1723, and continued to be held for many years after that date, but were often not well attended.

In 1707, four persons having been nominated for the eldership, they were requested to meet at the manse, and the minister and two elders were 'appointed to examine them in order to their admission.' Having 'satisfied' them 'with their knowledge,' they were ordained.

On the 10th of June 1707, there was another Presbyterial visitation of Balmerino. Mr. Hay preached from his 'ordinary.' The form of procedure otherwise was similar to that observed in 1647, which has already been described. All parties commended each other. These visitations, except in special cases, were eventually discontinued.

During the period between 1669 and 1679, and most probably in the earlier part of it, George Hay of Naughton and his wife Mary Ruthven had either gifted or bequeathed—for the time of their death is uncertain—money to purchase two silver Communion cups for Balmerino church. Their grandson, Captain John Hay of Naughton, who died in 1709, left a legacy of 300 merks, or £200,¹ for the repair of these

¹ When the legislative Union of Scotland with England was accomplished—in 1707—Scots money ceased to be coined. But as the accounts in the Balmerino Session's cash-book continued to be kept in Scots money till 1775, all sums are so stated in the present work till that date, unless when expressly mentioned as being in Sterling money. The reader is requested to keep this in mind, and that a pound Sterling was equal to £12 Scots, and a penny Sterling to a shilling Scots.

cups, and the purchase of an additional pair; and any balance which might remain over was to be bestowed on the poor in the barony of Naughton. After some delay, of which Captain Hay's widow complained to the Presbytery of Cupar, two new cups were purchased by Robert Hay, his brother and successor in Naughton; and also another new cup to replace one of the old ones which had been broken. The weight of the three new cups was '47 ounces and 4 drops.' The cost of the metal was £151, 4s.; workmanship, £33; 'graving of arms, mantling, etc.,' £10, 12s.; 'case to hold them,' £5, 8s. The old broken cup weighed '14 ounces and 9 drops'; and 'not being Sterling money [was] valued by the Essay Master' at £2, 19s. per ounce, which amounted to £42, 18s. In July 1716, six shillings were given 'to the post for carrying over the cups' from Edinburgh. The three new cups, with case to hold all the four, thus cost £200, 4s.; but deducting the value of the broken cup, the sum actually paid out was £157, 6s. Robert Hay, who was an elder of the church, promised to expend the balance of £42, 14s. for the benefit of the poor in his own barony. The cups were delivered to the Session on the 28th of August 1716, and were appointed to be kept in custody by the Laird of Ballindean, also an elder; and to be lent out for 'a gratuity' of thirty shillings to the neighbouring churches. They were frequently so lent at communion seasons—one pair to Logie for 12s., and both pairs to Kilmany for 24s. or 30s. Scots, till as late as 1786 *at least*. The cups were sometimes lent to Forgan also. Before the second pair was got, the Communion cups of Flisk were several times borrowed for Balmerino church, and £1 Scots paid for the use of them each time, as four cups would then, as now, be necessary. It cannot be supposed that Balmerino had not *some* kind of Communion cups of its own during the hundred and ten years extending from the Reformation to the date of George Hay's gift; but whether the cups or cup used during that period had previously belonged to the Abbey church, or St. Ayle's chapel

—in which, however, they would before the Reformation be denied to the laity—or had been procured after the Reformation, or of what form or material they were made, it is now impossible to say.

The cups presented by the Hays are still in use. Their Hall marks show that all of them were made in Edinburgh. On the bowl of the oldest one are engraven the initials of the donors' names, G. H. and M. R. round a shield on which the arms of Hay are impaled with those of Ruthven. Stamped on the rim of this cup are the letters A. R., the initials of Alexander Reid its maker; and it has also his deacon's punch. He was deacon of the Incorporation of the Goldsmiths of Edinburgh in 1669–71, 1674–5, and 1677–9.¹ The corresponding cup has the same donors' initials, but the arms of Hay only. Inside its base is engraven the word *Berachiah* (i.e. 'Whom the Lord hath blessed'). On the exterior side of the bowls of these two cups are engraven the words:—

FOR THE CHUR[C]H OF BALMORRINO

the letter C being left out by the engraver. The newer *pair* have each the arms of John Hay and his initials, J. H., with the words as above, but correctly spelt. The *three* newer cups have each the date-letter L for the year 1715–16, variable date-letters having been first introduced in Edinburgh in 1681. They also bear the initials of Mungo Yorstone, the maker; and those of Edward Penman, Assaymaster from 1708 to 1729.²

In August 1712, the office of schoolmaster being again vacant, the Session agreed 'to fall in with the heritors in

¹ This (the oldest) cup underwent a slight repair in the year 1867, which explains the existence of the stamps on the inside of the bowl, indicating that the repair was executed in London, and in that year.

² See Burns's *Old Scottish Communion Plate*, pp. 544–5, 556, 559–60, 284–5; and List of Edinburgh Plate Marks in *Proceedings of Soc. Antiq. (Scot.)*, vol. iv. p. 544.

their nomination of a schoolmaster, and that the person nominated should be presenter and Session-clerk . . . and so soon as possible should read and dwell in the schoolhouse in Ballmerino.' The heritors and Session accordingly met in the church, and chose Mr. William Jack, from the parish of Tealing, who, having passed his trials before the Presbytery on the 12th November, was admitted to the three vacant offices. It is uncertain whether the word 'read' in the above-quoted sentence means to read the Scriptures in the church before the commencement of the regular service, as was still done in some parts of the country, or to teach in the school, or both of these functions.

An estimate of the state of education among the people at that time may be formed from the fact, that between the years 1716 and 1748, of those who were called upon to sign their names as witnesses in cases before the Kirk-session, one man out of every three, and eleven women out of every twelve, were unable to do so.

During the rebellion of 1715 the rebels placed garrisons at Naughton, St. Fort, and Balvaird, who levied cess from all who were disaffected to the Chevalier; and drove away all the oxen, sheep, and horses they could find. At Ballinbreich the wheat seed could not be sown on account of their spoliation. The ministers were forced to fly, and the Presbytery's minutes state that from October 1715 to February 1716 there was no meeting of that body, on account of 'the unnatural rebellion raised by the Jacobite party under the Earl of Mar, who had taken possession of the towns of the shire, and had emitted a paper called by them a proclamation, threatening ministers who should exknowledge King George in their public prayers with being carried to the Chevalier's camp at Perth.' Rob Roy, with 150 men, seized Falkland Palace, and plundered the whole country around. But on learning that the royal army was approaching Perth, he and all the Jacobite garrisons in Fife marched off, and crossed the Tay to Dundee;

and the Moderator of Cupar Presbytery 'advertised the members to attend on the 7th of February.'¹

In 1719, the Laird of Naughton and the Earl of Rothes, Sheriff-principal of Fife, took measures for putting down penny-weddings, which often led to disorderly conduct. To a wedding in Ceres parish thirteen men had come on horse-back with the bridegroom. Alexander Preston in Balmerino parish was one of the delinquents who had 'a numerous marriage.' (*Presb. Min.*)

On the 13th of November 1720, a paper was read from the pulpit of Balmerino church concerning precautions to be used against the Plague. It was then raging in France.

In 1721, the schoolmaster complained to the Kirk-session, that 'private schools are kept in the paroch for learning children to read, and particularly in Cultra and Gallerie'; and three of the elders were sent 'to intimate to these that keep such schools that the Session is dissatisfied with that practice, and that they desist therefrom.' This was not the only instance of the Session's suppressing private schools.

At this time, and long before and after it, the celebration of the Communion was always accompanied by tent-preaching in the churchyard. The first reference to this in the Session records is in the year 1701, and the latest in 1766. The 'tent' was not made of canvas to shelter the audience from the weather. It was a movable wooden pulpit, with a roof to protect the speaker, who from this elevation preached to the crowd seated on the grass, while the Communion services were being held within the church.

About this period there was annually a day, called in the parish the 'road-day,' on which the inhabitants, according to ancient custom, were obliged to turn out for the repair of the highways. This labour was afterwards commuted into a money payment called the 'Statute-Labour Assessment.'

¹ *The Wodrow Correspondence* (Wodrow Society), vol. ii. pp. 86-134; *Presb. Minutes*.

Mr. Hay having been for a long time invalided, with little or no hope of recovery—his illness is first mentioned in 1712—the heritors and elders, in 1717, petitioned the Presbytery for advice, with a view to the appointment of an assistant. The nature of Mr. Hay's malady is not stated in the records. It is said to have been mental, but he was not incapable of managing his affairs. For many years there had been no celebration of the Communion, presumably because he was unable to examine the people, as was always done previous to that sacrament. He had twelve children, of whom the eldest was Peter, and the youngest was born in December 1714. His wife died in March following, when he was left with a family of ten motherless children, two having died in infancy.

The Presbytery having requested the petitioners to ascertain what might be contributed by the parish towards providing a salary for an assistant to Mr. Hay, the heritors and householders bound themselves to contribute 250 merks, or £166, 13s. 4d., and Mr. Hay agreed to give an equal sum, annually. The list of subscribers, with the amount of their subscriptions and their places of abode, is inserted in the Session minutes, and is interesting as containing the names of most of the householders at that period. (See Appendix, No. XVIII.) Several preachers having been heard by the congregation, the heritors, elders, and heads of families, in November 1718, petitioned the Presbytery to appoint a Mr. Lawrie for a year or two; but he ultimately declined the proposal. In February following, a petition was presented to the Presbytery in favour of Mr. Thomas Ker, which was granted. When Mr. Ker had acted as assistant for a year and a half, the parishioners petitioned that he should be ordained assistant and successor to Mr. Hay. After strenuous efforts had been made by the Presbytery to induce both the parishioners and Mr. Hay to increase the stipend proposed for Mr. Ker, and to provide for him 'a mansion house, and

some land equivalent to a glebe and foggage,' his emoluments were ultimately fixed at 250 merks from the people, with £20 and three chalders of grain from Mr. Hay, out of the eight chalders of which the minister's stipend then consisted. It may be added that in 1722 the parishioners also repaired a house at Balmerino for Mr. Ker's residence, at a cost of £83, 6s. 8d., and the Session paid its rent. He afterwards removed to Mid Scur, where he got from the Laird of Naughton, in fulfilment of a promise he had previously given to the Presbytery, a house and pendicle of land 'for the yearly farm [that is, rent] and [feu] duty thereof, so long as he had no access to the manse.' The house was to be repaired. On the 16th of July 1722, Nachtane informed the Session, that he 'upon his own charges was to make the roof of that house sufficient, put in two stone chimneys in the west gevell, and put a loft upon the said gevell for making a lower and a higher room, the paroch carrying the hewn stones. He likewise proposed that the whole contributors within the paroch should, upon their charges, make a good room upon the west end of that house for Mr. Ker's further conveniency,' and sell the materials when he should remove from it. At a subsequent meeting, the heritors, elders, and about forty householders agreed to make this addition to it—all 'except about eight persons'; and doubtless the other improvements mentioned were executed. This house is said to have been in existence about the beginning of the present century. Mr. Ker also rented Hay's Hill, and other land, from Naughton.

CHAPTER VII

MR. THOMAS KER, MR. THOMAS STARK, MR. JOHN STARK,
MR. ANDREW THOMSON, MR. JOHN THOMSON

‘Our Lord and Master,
When he departed, left us in his will,
As our best legacy on earth, the poor !
These we have always with us ; had we not,
Our hearts would grow as hard as are these stones.’

—LONGFELLOW.

ON the 17th of November 1721, MR. THOMAS KER, M.A., having been chosen by the heritors and elders of the parish, received a call, which was subscribed by them and ‘many heads of families,’ to be assistant and successor to Mr. Hay; and he was ordained on the 1st of May 1722. He had graduated at the University of St. Andrews on the 9th of May 1706, and had been licensed by the united Presbyteries of Dundee and Forfar on the 5th of December 1711.¹

Three months after Mr. Ker’s ordination, he had to complain to the Kirk-session that the voluntary stipend which had been promised was not well paid, and he was requested to give in a list of the defaulters. There are still traditions in the parish of the extremely straitened circumstances to which he and his wife were sometimes reduced by the inadequacy of his stipend, and the shifts they resorted to in order to harmonize ‘ways and means.’

At this commencement of a new incumbency, during which the various functions of the Kirk-session were in vigorous operation, some account may be given of the manner in which

¹ Scott’s *Fasti*, vol. ii. Part ii. p. 473.

it made provision for the poor, and acquired and expended its funds. For some time after the Reformation, the poor in all Scottish parishes were maintained by church-door collections and other voluntary donations. These sources proved to be insufficient, and, in order to supplement them, provision for the aged and infirm was for the first time made compulsory in 1579. An Act of Parliament passed in that year ordained magistrates in burghs, and justices in landward parishes, to make up a list of the poor, to stent the whole inhabitants 'according to the estimation of their substance' for the money required for their maintenance, and to appoint overseers in every parish to collect and distribute it. In 1597 Parliament transferred these powers to Kirk-sessions. In 1672 it conjoined the heritors with the minister and elders. The power of imposing a stent for the poor was probably very seldom exercised as yet, for the Act of 1672 authorized Kirk-sessions, when church collections and other voluntary donations were insufficient, to grant tokens or badges to the poor, as licenses to beg within the parish, but not beyond it—a custom practised as early as the reign of James V. In 1692 a Proclamation by the Privy Council appointed the heritors and Kirk-sessions to meet twice every year, and in landward parishes to lay one-half of the stent, when it was necessary to impose it, upon the heritors, and the other half upon the householders.

In the parish of Balmerino, such joint meetings of the heritors and Session were, during nearly a century after the Proclamation of 1692, held only six or seven times—most of them in compliance with Acts of the Privy Council or Justices of the Peace, to whom the parochial authorities had to report their diligence in providing for their own poor, and in repressing vagrants. The stent they imposed was collected with difficulty, and defaulters had occasionally, by intimation read in church by the precentor, to be threatened with prosecution.

The Kirk-session had thus almost exclusively the charge

of providing for the poor; and of the sources from which such provision, as well as other necessary outlays, were obtained, the church-door collections always formed the chief. The collections on Communion Sundays were enormously large compared with those on ordinary Sundays, which was partly, if not mainly, caused by the vast concourse of people from neighbouring parishes. Sometimes the Sunday's collection, or part of it, was given for distribution to the elders, or to the deacons when such existed, at the meeting of Session immediately after divine service; at other times, when the Session met on a week-day, it was given monthly, or at shorter intervals. The elders and deacons thus acted—except on certain special occasions, as we shall see—as unpaid poor-inspectors, and their work as such was performed with much care and discrimination, as they were well acquainted with the circumstances of the inhabitants of their respective districts. The sums allocated to the poor would now be deemed quite insufficient, but money was then much more valuable than it is now. Into the Kirk-Box was put away any surplus funds in hand, as a reserve for emergencies, and for payment of certain annual charges. One of the elders or deacons was appointed box-master or treasurer. The Box stood in his house, and a committee of the Session was sent thither periodically to count the money it contained, the amount of which, after it had been compared with the receipts and disbursements, was duly entered in the minutes. In the church collections there was always a great deal of 'bad money,' that is, light coins. Thus in December 1696, of £14, 6s. 8d., £3, 17s. 8d. was 'light money.'

In January 1743, the Box, when examined, was found to contain £80, 11s. 6d. of good money, and £6, 2s. 4d. of bad copper, 'which was laid aside till an opportunity should offer to dispose of it; [£6, 9s. 4d. was afterwards sold for £1] and there is among the silver a bad shilling, which, for this great number of years, has carried full value in the account.' 'Lost

upon light money' is a frequent entry in the Session's Cash-book. Though a good deal of the money then in circulation was probably light, yet the fact that those objectionable coins found their way so very often into the church plate suggests no favourable opinion of the character of those who put them there.

Another source of the Session's revenue for the maintenance of the poor, and other purposes, consisted of the 'penalties' or fines imposed on delinquents by the Session itself, and of those inflicted by the civil magistrate, the one half of which was appointed to be made over to Kirk-sessions 'for pious uses.' Sessional penalties were rigorously exacted. Delinquents were not absolved from church censure till they had paid them, and, if they delayed to do so, were sometimes threatened with prosecution in the civil court. Small additions were also made to the Session's funds by forfeited marriage 'pawns'—the nature of which has been already explained—by the hire of the Communion cups, and by the rents of pews which the Session erected in the kirk 'loft,' and let to parishioners for the benefit of the poor. Payment of those seat-rents was often in arrear.

Revenue was derived also from interest on accumulated funds. When a parishioner wanted a loan of money, he applied to the Kirk-session, who advanced it on his bill bearing approved security, generally at five per cent. interest. Nevertheless, like other bankers, the Session had sometimes difficulty in obtaining payment of their loans. The bills were carefully preserved in the Kirk-box till the money was paid. As the Box had two locks, it was probably divided into two compartments, one for bills and the other for cash.

The Kirk-session superintended the arrangements for burial. They provided mort-cloths, and charged fees for their use. In 1702 there was paid for a new mort-cloth £188, 3s. 6d., for which the Session was reimbursed by the receipts in about eight years. The poor were not always borne to the grave in collins,

but were sometimes carried thither on a 'bier.' Thus in August 1700, the Session paid 'for a beir to bury poore, £6, 13s. 4d.' In the same month, however, they paid 'for two dead chests £1, 12s.' In the seventeenth¹ and eighteenth centuries it was a common practice in Scotland to distribute pipes and tobacco to the company at funerals, even those of paupers. Ale was also handed round. Thus in Balmerino, in 1724, £2 was paid for ale, and 10s. for pipes and tobacco, for a funeral. In 1728, among the Session's disbursements the following occur in connection with the funeral of a pauper:—'To Alexander Finlay for ale to David Richie's buriall, 31s.—To Alexander Gregory for pipes and tobacco to the said buriall, 15s. 6d.'

While the most necessitous persons were placed on the list or roll of regular recipients, who were called the 'listed poor,' the occasional or unlisted poor were not neglected. Medical treatment was also provided. In 1724, for a woman afflicted with 'a distemper of mind,' who was under the charge of a physician at Newtyle, £9 was given out of the Box; and £15, 5s. was collected at the church door to pay the doctor. In the same year the Session 'appointed 24 shillings to David Duncan to buy cures to his daughter, who has the convulsion flites.' The allowances were not always given in money. Sometimes meal was distributed; in other cases, wool to be spun for clothing, lintseed, etc. Occasionally, a special collection was made either at the church door, or from house to house by the elders or deacons, for those who had met with some misfortune. In several instances money was gathered for persons whose house had been burnt or had fallen, whereby their plenishing was destroyed. A contribution was sometimes given to a poor man to enable him to purchase a horse, with which he might earn a living; or for a cow for the benefit of his family, but on certain conditions.

¹ See Lamont's *Diary*, p. 175.

Thus in 1742, two of the elders were appointed to purchase a cow with the Session's money for Peter Couper, their officer, 'whereof he was to have the use during the Session's pleasure.' In 1744, the Session gave another man £14 'for helping him to get a cow, upon which he gave his obligation not to dispose of the said cow but at the direction of the Session, till they should be repaid.' Great care was taken to prevent any person from settling in the parish who was likely to become a pauper. In 1724, the Session, being informed that Peter Lumsden in Easter Grange 'has set a cot-house to one who has a daughter impotent both in hands and feet, and who will, if she live after her father, certainly be a burden to any parish,' resolved to notify to him, 'that if he kept that man beyond Martinmas next, he must give his obligation, obliging himself and his heirs to maintain the said impotent person while she lives, without being ever burdensome to this Session or parish.' In 1725, the Session enacted, that those who received assistance must cause security to be provided to refund the same out of their effects at their death; and also 'that whosoever shall receive any extraordinary supply for any particular circumstance or strait they may be in, these [must] give their bill to repay the same when their circumstances recover.' Sometimes those who had received from the elders kindness other than pecuniary left at their death a legacy to the Session, in token of their gratitude. When a pauper died, his furniture and other effects were roused, under the superintendence of some members of Session, and the proceeds secured for the supply of other poor.

Among the annual, or frequently recurring payments, made from the Session's funds were the salaries of the Synod, Presbytery, and Session clerks, and of the Presbytery and church officers, which were all much smaller than they now are; fees and books for poor scholars (the Bible, Psalm-book, Proverbs, and New Testament are mentioned); remuneration to tradesmen for placing and repairing the movable forms and tables

for the Communion, and for setting up and repairing the 'tent'; additional sums given to the Session-clerk as reader or precentor, and to the beadle, at the Communion; an allowance to the person who 'took up the Psalm'—that is, an assistant-precentor—at the tent-preaching; the cost of a copy of the Acts of Assembly; and of small repairs and other requisites for the church and school. A 'sand-glass' to measure time was provided for the pulpit three times between 1701 and 1708. There is only one reference to musical instruction, under March 1776, when five shillings sterling were given 'to George Douglas for teaching church Musick here.' An entry in the Session's accounts which regularly occurs is the payment of the Presbytery bursars—'the English bursar' and 'the Irish bursar.' In 1641 and subsequent years, the General Assembly ordained Presbyteries containing twelve ministers to contribute annually £100 from 'kirk penalties' for the maintenance of a bursar of Theology at one of the Universities; and smaller Presbyteries were to combine for the same purpose. After the Revolution, the Assembly appointed half of this money to be given to a student speaking the 'Irish,' that is, the Gaelic language, and the other half to one speaking English. The first payment from Balmerino was in 1649, and the last in 1773; and the whole sum given annually was £4, 10s.

A considerable portion of the Session's funds was bestowed on persons and objects other than parochial. It is remarkable how very frequently, especially for many years after the Revolution of 1688, charity was extended to 'poor strangers.' Thus, in the year 1691, a sum almost equal to one-half of what was given to the poor of the parish was distributed to 'strangers' unnamed. It was then customary over the whole country for destitute and impotent wanderers to solicit help at the doors of parish churches on Sundays; and their petitions were not refused by Kirk-sessions. As regards other charities, though none of the Home and Foreign Missions now carried on by the Church had as yet been instituted,

collections were made at the churches, or from house to house, for many religious and benevolent purposes recommended by the General Assembly, Synod, Presbytery, the Kirk-sessions of neighbouring parishes, or other parties. In the course of a century subsequent to the Revolution, contributions for the following persons or objects are entered in Balmerino Session records, in addition to the constantly recurring entries of sums given to 'poor strangers':—In 1691, 'to strangers, some of them from Ireland, 8s.': 1695, 'For the harbour of Colen, £10, 14s.': 1696, 'To on[c] Mr. Hendry Monterifle, £4': 'To Mr. Dumbare lett schole Mester in Kilmie (*sic*), 14s. 6d.': 'To ane distressed gentlewoman, £2, 18s.': 1698, 'For the brige at Lenrike, £4, 10s.': 1701, 'To ane student of divinity, £3, 4s.': also, 'To Gulett brige, £3': 1702, 'To a stranger, John Kid, who is blind, £1, 1s.': 1703, 'For Leith, £4': 'For Danile Gain for setting vpe a printing house at Dundie, £3' (collections were made for this worthy in the churches of Dundee Presbytery): '1701, 'For reliving slaves in Algires, £9, 15s. 2d.': 1704, 'To John Thomson, slave in Algires, £3, 14s.—the pirates of that region being still the scourge of Christendom: 1703, 'To severale strangers at the Communion, £10, 4s. 4d.': 1704 (to the same), '£6, 3s.': 1730 (to the same), '13s.': 1706, 'To a poor woman in the ferry, £1, 5s.': 1709, 'To distrest Protestants abroad in Lisbon and Ireland, 2 guineas (*sterling*)': 'For the Canongate burning, Edinburgh, £5, 2s.': 1712, 'To ane yonge boye in Kilmanie parichon come of honest parents, and at schole there, £2': 1713, 'To a schooler at the Colledge of St. Andrews, £1, 10s.': 'To a distressed gentlewoman and her family, upon request, £3': 1716, 'To a blind student, £1, 4s.': 1718, 'To a deaf man, £1': 1721, 'To the man taken by the Turks, £5, 15s.': 1722, 'To a dumb man, £1, 10s.': 'To a blind man, £1': 'To a widow woman with five children, recommended for charity by the magistrates and ministers of Sterline, half a crown': 1723, 'For Duirness in Strathmaver, £33, 3s. 4d.': 'Towards the

building of a 'Third Presbyterian Meeting House att Bell-fast in Ireland' (the amount is not stated): 1724, 'For the distressed Presbyterian parochie of New York in America, £18, 12s.': 1727, 'For the tenants in Leslie parish who had their corns and other effects consumed by fire, £19, 2s. 8d.': 1728, 'To Mr. Gordon, a dumb man, £1, 4s.': 1730, 'To a poor stranger, blind, 4s.': 'To a dumb Gentleman, supplicant, £1, 10s.': 1732, 'To a poor stranger, blind, 6s.': 'To a dumb gentleman, stranger, £1, 10s.': 'To Mrs. Thomson, a stranger, £1': 'To Mr. Gordon, a supplicant, deaf and dumb, 15s.': 1740, 'For Baillie Clarke in Cupar, £1, 10s.': 1742, 'To the Royal Infirmary, Edinburgh, £14, 8s. 9d.' In that year £4 of what had been collected previously for a Correction house at Cupar, and £5, 11s. 8d. collected in 1736 for an Orphan Hospital in Edinburgh, being 'never yet required of the Session for the uses they were designed for,' were given to a poor man in the parish, to provide him with a horse: 1744, 'For those who suffered by fire at St. Andrews, £6': 1745, 'For a family in Forgan that sustained loss by fire, £2': 1750, 'For school buildings for the Protestants at Breslau in Silesia, £15, 6s.': 1753, 'For foreign Protestants, £20': 1756, 'For the college of New Guersey, £16, 16s.': 1761, 'For the ministers suffering in America, £22': 1767, 'For Mr. Wheelock's Academy (in Connecticut, New England, for the education of Indian missionaries), £37, 7s. 9d.': 1768, 'For a man in distress recommended by the Session of Kilmany, £6': 1770, 'To a stranger recommended by a Justice of the Peace in Bamph, £1, 16s.': 1773, 'For Montrose Bridge, £12, 12s.': 1776, 'For the Society in Scotland for propagating Christian Knowledge in the Highlands and Islands, £1, 7s. 6d.': 1784, 'For printing the Holy Scriptures into Gallick, £1, 12s.' (the last two sums being in *sterling* money).

In 1722, it was reported to the Kirk-session 'that the fishers of my Lord Balmerino's fishing were seen fishing on the 14th of June, being a fast appointed by the Commission

of the Generall Assembly, after sermons, in the afternoon. Having been summoned to compare, they confessed they had been fishing, but 'went on about half nine o'clock att night, if not fully nine.' They being removed, the Session 'thought fit to declare their judgment concerning a ffast day. They were all of opinion that a ffast continues a whole natural day, which they thought was confirmed by Scripture, sound Divines, and the constant practice of this National Church.'

Mr. Thomas Stark of Ballindean, factor to Lord Balmerino, sent his son William with a letter to the Session, stating, 'that he had given some allowance to the forsaid ffishers for fishing on the ffast day when other people went to bed, insinuating that the ffast was then over, and desiring his son to be present at this process, and the informer against them to be discovered to him, and that they might be excused because the fault was his.' (One of the fishers had pleaded Mr. Stark's order as an excuse for his fault.) The Session 'unanimously declined that part of the letter—William Stark's being present; and as for Bandean's judgment, they did not concern themselves in it any more than that they dissented from it; and they thought it unprecedented to deliver any person to the revenge of their superiors, and might impede information of heinous crimes that ought justly to be punished; ffor there was no reason (they thought) to take notice of the informer or informers, seeing the crime was so very evident that it could not be denied by the parties.' Those, and some other fishers and workmen who had broken the fast, having compared before the Session, and confessed that their conduct was wrong, and promised not to do the like again, were rebuked and dismissed. A few years later, two men, who had gone off with carts for limestones about nine or ten o'clock in the evening of the Sacramental fast in August, were similarly dealt with.

The following incident proves the existence of a curious superstition. In May 1723, the minister informed the Session

that Margaret Robertson in Byres of Balmerino had complained to him, that James Paton in Cultra 'had scandalized her in her good name by saying that she went to nine wells on the Road-day morning to take away her neighbour's milk,' or, as the charge was afterwards expressed, 'to get the cream of the water, and to take away her neighbour's butter.' The parties having been cited, Paton declared that what he had said was, that 'he heard of a woman in Byres that went to nine wells on the Road-day morning to gett the cream of them, that she might gett other people's butter, but named no woman.' Witnesses were summoned and examined on oath, but their evidence was not decisive, and the conclusion of the case is not recorded.¹

This incident also illustrates the method then practised in order to obtain redress for defamation of character. The aggrieved party did not raise an action in the civil court for damages, but complained to the Kirk-session, who took evidence as to the alleged slander, and if they found it proved, inflicted Church censure on the culprit.

In October 1723, James Henderson in Balmerino was

¹ Superstitious beliefs were not confined to Balmerino parish. In 1711, Agnes Hood and Jean Moncrief, in Falkland and Auchtermuchty parishes respectively, were reported to the Presbytery of Cupar as being accused of using a charm to cure a child, by the former 'taking it on her arms and carrying it about an oaken post, expressing the words, Oaken post, stand thou; Bairn's maw (stomach), turn thou; In the name of the Father, of the Son, and of the Holy Ghost, turn the bairn's maw right.' Agnes Hood was sentenced by Auchtermuchty Kirk-session to the Lesser Excommunication.

In 1743, there was a reference from the Kirk-session of Strathmiglo to the Presbytery 'bearing that Francis Gilmore (Laird) of Over Pitlochry, with three of his servants, viz. Francis Page, James Page, and Robert Robertson, had been cited to attend the Session upon a flagrant report of their having been guilty of using a charm, in order to find out the person who, as they apprehended, had been the cause of the death of severalls of Francis Gilmore his beasts, and that the said Francis, being called, did not attend (he being indisposed, as was represented); that Francis Page compeared, and being interrogate aient their burning of the Heart of one of their master's beasts, and the reasons of their using that charm, and how they were employed in the time of it, Answered, that the Heart of the beast was taken out, and that his master brought it out of the corn yard and asked if he [Francis Page] would burn it, adding that others had done

cited to compear before the Session for having ‘a numerous meeting at his Banquett that Sabbath-day’s evening his child was baptised, which is not only contrair to the civill laws of this kingdome, but also to all good order in Christian congregations.’ Having compeared and confessed that this was a fault, he was suitably exhorted and admonished by the Moderator. In 1581 Parliament had prohibited banquets after baptisms, under a penalty of £20 ‘to be payed by the master and all the partakers.’

In 1724, Mr. Robert Hay, Laird of Naughton, was thanked by the Presbytery of Cupar for prosecuting certain ‘schismatical and disorderly persons by law, so as to rid the bounds of them.’

In the same year, West Grange could boast of its possessing a ‘chirurgeon apothecary,’ in the person of a Mr. John Halkerstone.

About this time the country was overrun by vast numbers of ‘vagabonds (vagrants) and sturdy beggars’—a fact which evinced the existence of much poverty among the working classes. Special means were adopted to suppress vagrancy,

so, and the rest of their Beasts throve the better; upon which the heart was taken into the old Goodwife’s house, and there burnt in the fire. He further owned that he had heard that folk, upon burning the heart of a Beast in this manner, had made a discovery of the persons who had wronged the Beast that had dyed, but said that this was not the design in the present case, but because folk said that the rest of the Beasts lucked better, and that the rest lived afterwards. And [he] further said, that he and his neighbours did sing no part of a Psalm, nor prayed, nor had Bibles in their hands during the time the heart was burning; but that he had a pair of syllabing Catechisms, and his brother James had Vincent’s Catechism in his hand, and he did not know what the other had had . . . Further bearing, that James Page being sisted before the said Session, owned that he was present at the burning of the heart of the Beast, and that it was certainly done with a design to make a discovery of the persons who had wronged his master’s beasts; that the family all knew of it, and that his master in part had do it; and [James Page] agreed with his brother in all the other circumstances of his Declaration. Further, that Robert Robertson, being also called and interrogate, agreed with the other two servants in the Declarations they had made, that the book which he had in his hand was Dolittle, and not a bible etc.’

Gilmore and the two Pages were dissenters, and refused to submit to discipline. Robertson was rebuked at Strathmiglo. (*Fresb. Min.*)

and to provide for the aged and infirm poor. In prosecution of the latter of these objects, the Church courts, by the desire of the Justices, and in accordance with an Act of Parliament, instituted 'Immorality courts' for fining those guilty of immoralities and profaneness, and for applying the fines to the maintenance of the poor, which, indeed, Kirk-sessions had long been doing on their own authority. In 1724, the Presbytery of Cupar, in compliance with a request of the Laird of Naughton, who had been deputed by a meeting of the shire, recommended to the several Kirk-sessions to give up to the Sheriff the names of fit persons to be empowered by him to act as 'Session Bailies,' or judges in these Immorality courts. In Balmerino parish, Mr. Robert Hay of Naughton was himself the Session Bailie. On the 24th of January 1724, in compliance with an Act of the Justices of the shire 'anent the poor, and the suppression of vagabonds and sturdy beggars,' a meeting of the heritors, Kirk-session, and heads of families was held, and John Mores, one of the elders, was chosen by the votes of the heritors and Session as collector to uplift the fines for immoralities for the space of one year, 'and to apply to the Laird of Nachthane for decerning against any person within the parish who should be found guilty of the breach of the said Act against immorality and profaneness.'

The meeting then considered the state of the poor, of whom a list had been prepared by the elders, and they agreed that two men, one woman, and children under fourteen years of age, should have badges, and be allowed to beg within the parish, and that none be served but such as had badges. The meeting further appointed sums varying from 8s. to 1s. 6d. to be given weekly to the other poor. The amount required for fifty-two weeks was £110, 10s.—one-half of which was to be stented on the heritors, and the other half on the householders; and John Black was chosen to uplift that sum in quarterly instalments, and to give to the poor, weekly, the sums allocated to them. The accounts of the Collector of this stent, as well

as of others, were audited by a committee of the Session, but they are not entered in their Cash-book; nor is there any extant record of the fines inflicted by the Session Bailie for immoralities, or of their application to the support of the poor. In March of the same year a collection was, by the appointment of the Presbytery, at the request of the Laird of Naughton, made from house to house towards the building of Correction houses, and the maintenance of persons therein. In the same month, the Laird of Naughton, on behalf of the Justices of the Peace, applied to the Presbytery of Cupar to get 'what money was collected in their bounds for ransoming Robert Carmichael from slavery among the Infidels, to be applied for helping to build a Correction house, the said Robert Carmichael being otherwise relieved.' In summer of the same year, 'the vagabonds and sturdy beggars began to travel abroad again, and were very insolent and uneasy'; and Naughton and two ministers were sent by the Presbytery to the Justices, to induce them to appoint more constables. In 1725, the Session, 'considering that the number of the poor was considerably decreased since last year, as also that the victual was at a very reasonable rate, did not think it necessary to burden the heritors or others in the paroch with an extraordinary collection.' They, however, 'appointed badges to be made (of what material does not appear) for the poor whom they allow to beg.' A subsequent meeting of heritors and Session continued John Mores as the collector of fines, and appointed the beadle, Peter Cupar, as officer to the Immorality court, 'for a small gratuity arising from the fines.' In continuation of this subject it may be here stated that in 1731, Peter Lumsden, tenant in Easter Grange, was appointed by the Session to uplift 'the five shillings Scots upon the hundred pound of valued rent, to be paid equally by the heritors and tenents, for defraying the charge of apprehending and maintaining of vagrants; and to pay and deliver the same to John Amman, writer in Cupar.' In 1741, a stent for the

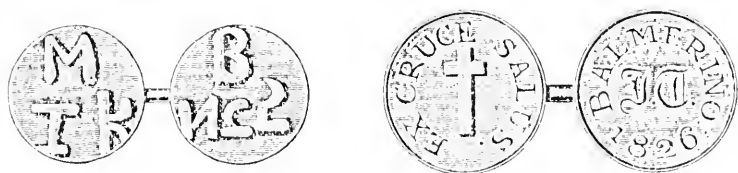
poor, levied from the heritors and householders, was to be paid to Mr. Ker, the minister, to be by him distributed to the poor in sums fixed upon by the heritors and elders, who at the same time recommended to Mr. Ker to give licenses in writing, subscribed by himself and two elders, to three men, one woman, and a poor man's two children, to beg within the parish.

We have seen that there were deacons in Balmerino church in the seventeenth century, during the ministry of Mr. Walter Greig; but there is no mention of their existence from that period till 1724. In June of that year 'the Session considering the plain Scriptural institution for having deacons as well as elders in the Session, as also the several Acts of the General Assembly enjoining the same, together with the usefulness of that office, they therefore entered upon that affair, but deferred the further consideration thereof to another dyet.' The result was, that on the 4th of March 1725, when there were already six elders, seven persons were ordained deacons. These were afterwards promoted to the eldership, and the same course was followed on several subsequent occasions. The deacons sat in the Session with the minister and elders, and their duties appear not to have been altogether confined to pecuniary matters and the care of the poor.

On the 8th of February 1725, 'the Session appoints John Spindy to receive the old [Communion] tokens, and to buy as much lead as, together with them, will make five hundred new tokens, and to employ some person to cast them; and they ordain John Turpie, boxmaster, to pay them.' The number of tokens actually made was six hundred, and their cost was £2, 10s. Of the previous tokens no specimen has been preserved. Those then made have on the obverse the letters M. T. K. for 'Minister, Thomas Ker'; and on the reverse B for 'Balmerino,' with the date 1725. Their workmanship is rude, and the figures 5 and 2 are curiously inverted. They remained in use for 101 years, when they were superseded by new tokens

better executed. Both tokens are circular. The newer ones have on the obverse 'BALMERINO 1826' surrounding the letters J. T. (for John Thomson, minister); and on the reverse EX CRUCE SALUS ('salvation by the Cross') surrounding a Latin cross. (See below.)

On the 4th of April 1725, David Honeyman in Hanger-toun was summoned before the Session, and asked why he would not be reconciled with James Henderson his brother-in-law, who was a deacon, and was always willing to agree with him, and forgive all injuries and supposed injuries. He answered, that he was now ready to agree with him. The parties being removed, the Session after deliberation 'thought fit that they should immediately profess their agreement before the Session, and their forgiving all injuries each to other; and



being called in, this was intimated to them, and they professed accordingly.' This was not a solitary exercise of the Session's influence in reconciling those who were at enmity with each other.

In 1729 Mr. William Jack, the schoolmaster, removed from the parish; and inquiries having been made by the members of Session in order to obtain a suitable successor, several of them gave 'a savoury account' of Mr. William Don, governor to the Laird of Nydy's children; 'and being informed that my Lord Cupar [son of Lord Balmerino and a Lord of Session] had writ to Mr. Stark, his factor, to appear for the said Mr. Don,' it was agreed that he should be asked to present in the congregation on trial. The result was, that as 'several of the heritors were for Mr. Don, the Session, and

those of their number who were heritors, did unanimously choose him to be schoolmaster, precentor, and session-clerk, on the 23rd of September. He remained in office only two years, and was succeeded on the 1st of November 1731 by Mr. William Arthur, student in Divinity, Cupar. Mr. Arthur removed in the beginning of May 1732, and in course of a few weeks Mr. John Gow, music-master in Cupar, was appointed to succeed him.

Discipline was still administered with severity by the Kirk-session. Scarcely any kind, or degree, of wrong-doing passed unnoticed, or, if confessed, or proved by witnesses (who were frequently examined upon oath), escaped formal censure, varying with the heinousness of the offence. In the year 1716 an adulterer—in addition to his having to pay the heavy ‘penalty’ of £12—was obliged to stand in sackcloth at the church door, and afterwards sit on the stool of repentance and be rebuked, on twelve, and his partner in guilt had to do the same things on eight, Sundays—one of the parties usually in the forenoon, and the other in the afternoon of the same day. In 1739 another transgressor, whose guilt had been clearly established, when asked by the Session if he was to obey the Presbytery’s order to appear in the public place of repentance, replied, that he would not appear in sackcloth ‘though he should die’; but though he denied his guilt, he (very inconsistently) ‘would either in his own seat, or in the common place of repentance take a rebuke once, or twice, or thrice for the said scandal.’ The Session summoned him to appear before the congregation the next Lord’s day, and ordered the church officer, immediately upon his appearing, ‘to offer him the sackcloth’—a garment kept for the purpose. He accordingly appeared ‘in the public place of repentance,’ but ‘refused the sackcloth,’ and still obstinately denied his guilt. The conclusion of the case is not recorded, but he was doubtless excommunicated. In the following year a couple of delinquents ‘would by no means submit’ to Church censure. The woman, however, made one

appearance before the congregation, but refused to make another. The Session, therefore, resolved to petition Mr. Halkerston, Sheriff-substitute of Fife, to deal with the man 'according to civil law [against immorality?] in regard he has refused to submit to the order and discipline of this Church'; and they afterwards reported the woman also to the Sheriff. In the Church of England, discipline was exercised with even greater severity than in Scotland, though by this time it was in certain cases relaxed.¹ About the year 1780, Sessional rebuke was substituted for appearances before the congregation of Balmerino, these appearances having probably done as much harm as good.

Mr. Ker died in the second week of November 1741, in the fifty-sixth year of his age. He had married, in 1726, Margaret, daughter of George Oliphant of Prinlaws; and he left three children, of whom Robert was served his heir, 6th April 1745. Mr. Ker's brother, John, was minister of Mains, and preached in Balmerino church on the first Sunday after his death, that is, on the 15th of November.² Mr. Hay was still alive.

MR. THOMAS STARK, M.A., eldest son of Mr. John Stark, minister of Logie-Murdoch and Laird of Ballindean, was the next minister of Balmerino. He had studied at St. Salva-

¹ In Chamberlayne's *Magne Britannicæ Notitia, or The Present State of Great Britain*, pp. 190, 191 (edition of 1723), the following account is given of *Publick Penance* as then practised in the Church of England:—'The delinquent is to stand in the Church Porch upon some Sunday, bare-head and bare-feet, in a white sheet, and a white Rod in his Hand, there bewailing himself, and begging every one that passes by to pray for him; then to enter the Church, falling down and kissing the Ground; then in the middle of the Church is he or she eminently placed in the sight of all the People, and over against the Minister, who declares the foulness of his crime, odious to God, and scandalous to the Congregation, &c.' He adds, that when the crime was not notorious and public, 'the forenamed penance may, at the party's request, be commuted into a pecuniary mulct for the poor of the parish, or some pious uses, which is more usually done.'

² *Session Minutes*; Scott's *Fasts*, Part iv. p. 473.

tor's College, received his degree from the University of St. Andrews in May 1726, and was licensed to preach by the Presbytery of Cupar in July 1733. In February 1739, he was presented to Collessie church by Lord Lindores. Patronage, which had been restored to the old patrons by the British Parliament in 1712, was so unpopular, that for thirty years it was in many cases not exercised by the patrons, or recognised by the Church courts. In this instance, the parishioners of Collessie, ignoring the presentation in favour of Mr. Stark, petitioned the Presbytery to moderate in a call to a minister; and the Presbytery, by a large majority, agreed to do so, just as if no presentation had been issued. When the day, in June 1739, fixed for the call arrived, there was one call for Mr. Stark, and another, signed by a greater number of the people, for a Mr. Kay; whereupon Mr. Stark withdrew his acceptance of the presentation in his favour, that he might not be the cause of dissension in the parish. His supporters, one of whom was Lord Leven, then joined with the rest in favour of Mr. Kay, who was accordingly settled at Collessie.

On the 11th of January 1742, at a meeting of heritors, elders, and heads of families of Balmerino parish, it was agreed, with Mr. Hay's consent, to petition Lord Balmerino, 'for his concurrence as patron' in the settlement of Mr. Stark as assistant and successor to Mr. Hay; and his Lordship sent a letter to his factor, Mr. William Stark, 'writer in Balmerino,' in favour of Mr. Stark's appointment, but gave no presentation as patron.¹ A petition having been sent to the Presbytery

¹ The belief of the parishioners that his Lordship was patron of the church appears to have been erroneous. We have seen that though James VI. conferred on Lord Balmerino the patronage of Balmerino, Barry, and Logie in 1603, the Act of Parliament of 1606 did not do so; and that the Royal Charter of 1607 stated that the ministers of the three parishes were to be nominated by the King. Moreover, it was Charles II. who presented Mr. Auchterlony to Balmerino in 1682—the only *recorded* presentation to this parish I have found previous to Mr. Stark's appointment. Lord Balmerino, being a Judge in the Court of Session, must have known that he was not patron, and therefore could not present Mr. Stark.

craving them to moderate in a call to him, they did so on the 10th of March; and he was ordained on the 27th of May. He received from Mr. Hay three of the eight chadders, and sixty of the hundred merks of which the stipend then consisted, with, probably, a contribution from the people.

Mr. Myles is mentioned as schoolmaster in 1737 and 1742. In October 1742 Mr. Alexander Brown, having been chosen as schoolmaster by the heritors, was appointed Session-clerk and precentor by the Session. In November 1744 he was succeeded by Mr. George Gourlay.

In June 1743, a man who 'had attended the meetings of the seceding ministers for some time since the birth of his child' was subjected to discipline for a different sort of conduct.

In 1744 'the Session appointed John Spindie to make a door for the lower part of Birchhill Isle, where it communicates with the church, and the [Communion] elements are kept.' In the same year, Acts of the General Assembly against smuggling were read from the pulpit. The Abbey ruins, it is said, were often used about this time, and long afterwards, for the concealment of casks of foreign spirits landed at Balmerino.

On the 8th of December 1745, a 'Seasonable warning and exhortation by the Commission [of Assembly] concerning the present rebellion was read from the pulpit.' On the 8th of June 1746, a 'Proclamation by H.R.H. the Duke of Cumberland was read, together with the Act of Assembly appointing a thanksgiving for the victory obtained over the rebels at Culloden, to be observed on Thursday the 26th instant; as also an Act of the Privy Council giving his Majesty's royal sanction for observing that day.' It was observed accordingly. It is well known that the Church of Scotland, which had suffered so much from the Stuarts, was eminently loyal to the Hanoverian dynasty at this crisis. Nevertheless, a gloom must have been cast over the parish of Balmerino by the fact, that Arthur, Lord Balmerino, who

had joined the rebellion, and had been taken prisoner after the battle of Culloden, was now confined in the Tower, London, awaiting his trial, as shall be afterwards narrated.

The rebels had entered Kilmany manse 'several times,' and 'carried off' some of the minister's effects he had put in places he thought they would not suspect, and some papers of value in his custody, particularly a bill of £17 sterling belonging to the Kirk-session.¹ There are still in the district traditions of fugitive rebels crossing the Tay at Balmerino after some of the engagements in the south, and of a quantity of gunpowder having been found somewhere about Balmerino either in the '15 or the '45, after the rebels had departed. The people scattered the gunpowder in the fields to prevent further mischief.

On the 3rd of February 1746, the Session appointed five of its members, among whom the minister was not included, 'to visit the school some time before the next meeting, and to report.' Their report is not recorded.

In 1748, Mr. Stark succeeded his father as proprietor of Ballindean and Newbigging. There were many other changes in Balmerino parish about this time. Between 1737 and 1748 the estate of Naughton passed, in consequence of the bankruptcy of Mr. Robert Hay, to a new family, the Morisons; the estate of Birkhill, from a similar cause, came into the possession of new proprietors, the Stryngeours; the Balmerino family became extinct through the execution of Arthur, the sixth Lord, when the estate passed into other hands; and there was also a new minister, and a new schoolmaster.

Mr. James Hay died in the early part of 1752, in the fifty-sixth year of his incumbency, during thirty-three years of which he had been laid aside from duty.²

Though the New Style in the Calendar commenced (by

¹ *New Stat. Ac. of Kilmany.*

² In Scott's *Fasts* he is said to have become proprietor of Naughton, but this is erroneous.

Act of Parliament) on the 3rd of September 1752—that day being reckoned as the 14th of September—the change was not adopted in the Balmerino Session-books till the beginning of the following year. The 20th of December 1752 was a Sunday. The next Sunday is entered as the 7th of January 1753, new style.

In 1755, the Balmerino stipend was augmented by about a hundred merks, which, apparently, included the value of the teind yarn formerly paid, and at that time commuted into money.

It may be here stated that during the seventeenth and eighteenth centuries—so far as there are sources of information—the celebration of the Lord's Supper did not take place in Balmerino church at any fixed period of the year, but, apparently, at the conclusion of the minister's visitation of the people. During the period subsequent to the Revolution, the interval between two Communion extended, with few exceptions, to two or three years, down to 1755; after which the ordinance was administered once every year, but still in different months of the year. For some time after 1734, there was divine service on Wednesday or Thursday of the week preceeding that in which the sacramental fast was held, and tokens were given out on both of these days. Previous to the distribution, a list of the names of those who had been examined in order to communicate was read, as was done a century earlier, in the Session by the minister—the equivalent of the Communion Roll of more recent times.

The Kirk-session records, now and henceforth, supply but few materials suitable for the present work.

On the 22nd of July 1756, a fast, appointed by a royal proclamation and by the General Assembly, 'on account of the present war' with France, was observed in the parish; and there were several others afterwards for the same reason.

In 1762, Mr. George Paton, who had been appointed schoolmaster, session-clerk, and precentor in 1755, was ob-

liged to demit these offices. His successor, appointed in the following year, was Mr. Andrew Gray, who had previously been an assistant teacher in a private school in Dundee.

On the 4th of May 1763, a 'National Thanksgiving for the late peace' was observed. This was the Peace of Paris, which concluded the seven years' war with France, during which Canada was acquired by Britain.

In October 1773, 'the area of the kirk was marked out and divided among the heritors.' This statement in the Session minutes seems to refer only to the seats on the floor of the church, which up to that time had most probably belonged to those who had erected them, or to their representatives. Of the seats in the gallery, four had been erected by the Session, who, from 1756 to 1768, drew rents for them for the benefit of the poor.

On the 1st of January 1775, the cash accounts of the Kirk-session began to be kept and recorded, as already stated, in *sterling* instead of *Scots* money as previously. A column was now devoted to farthings, which appear to have formed a portion of the church collections.

Mr. Thomas Stark died on the 5th of March 1772, aged about sixty-six years.

Mr. JOHN STARK, M.A., eldest son of the last minister, was his successor. He obtained his degree at St. Andrews in 1766, and was licensed to preach by the Presbytery of Cupar on the 16th of July 1772. On the 4th of August following, 'a very considerable number of heritors, all the elders, and fifty-five heads of families' petitioned the Presbytery to moderate in a call to him, which they did on the 3rd of September—King George III. having, in July, issued a presentation in his favour. The call to Mr. Stark was 'signed both by heritors and elders.' He was then in Edinburgh, ill of a fever, and asked the Presbytery to supply the pulpit 'for a few months.' His ordination did not take place till the 22nd of April 1773.

In December 1776, Mr. Stark applied to the Presbytery for leave of absence on some necessary business, which would oblige him to set out soon for London, and might detain him more than six weeks from his parish; which leave, as he had provided supply for his pulpit, was granted. In September 1778, having gone to Ireland, he addressed a letter from that island to the Moderator of the Presbytery, offering an excuse for his absence. The excuse is not recorded, nor does it clearly appear how long he had been absent. Consideration of his letter was deferred till the following meeting, when the Presbytery unanimously disapproved of his having been so long absent from his charge, and authorized the Moderator to write to him requiring his immediate return. On the 2nd of February following, he appeared in the Presbytery, made an apology for having absented himself without asking leave, and declared that he had been detained longer than he had wished or expected, but had returned immediately on receipt of the Moderator's letter. In October 1781, Mr. Stark addressed a letter to the Moderator of Presbytery resigning his office and status as minister of Balmerino, 'which resignation and demission was accepted.' (For a further account of Mr. Stark see Part IV. Chapter IV.)

In January 1781, Mr. David Paton, recently appointed schoolmaster, was elected by the Session as clerk and precentor.

MR. ANDREW THOMSON was Mr. Stark's successor. He had been licensed by the Presbytery of St. Andrews on the 5th of April 1775, and was presented by the Crown on the 15th of December 1781. His presentation was given in to the Presbytery on the 26th of March 1782. The Presbytery, having been petitioned by 'sundry heritors and others of the parish' on the 30th April to moderate in a call to him, did so on the 16th of May 1782. The people at that time, at least in this district, seem not to have been in the habit of signing calls, patronage having come to be administered in such a manner as to exclude almost entirely the popular voice. The call to Mr.

Thomson was subscribed only by Mr. James Morison of Naughton and Mr. Robert Stark, proxy for the Earl of Moray (now proprietor of the estate of Balmerino), and for 'John Stark, Esq.,' the previous minister. But 'as none of the parishioners objected, they were held as concurring.' Mr. Wedderburn of Birkhill had sent a letter of concurrence; and George Marshall, elder, though he did not subscribe the call, 'declared that for his part he designed to own Mr. Thomson as his minister.' The ordination took place on the 5th of September 1782.

Under the 22nd of August 1784, it is stated in the Session-book that there was 'no sermon, the Kirk being down,' and this is repeated under the two following Sundays, after which there was sermon as usual; so that to whatever extent the church had been 'down,' to the same extent it must, after three weeks, have been 'up' again.

Mr. Andrew Thomson was the author of the first Statistical Account of the parish of Balmerino, which was published in 1793 in Sir John Sinclair's great work. Though somewhat brief—occupying only nine pages—it is now interesting, as describing the state of the parish upwards of a hundred years ago.

About the year 1796, Sunday schools were commenced in different parts of the country. They were for a long time disapproved of by many of the most devout people, not only as an innovation, but as tending to the discontinuance of the good old Scottish custom of fireside instruction in the Scriptures and Church Catechisms; and being also conducted, in most cases, in a spirit of avowed hostility to the Church of Scotland, they produced much irritation of feeling. In 1799, the General Assembly issued a Pastoral Letter on the subject, and enjoined Presbyteries to enforce the laws which placed all teachers of youth under the supervision of the Church. An Act of Parliament had been passed after the rebellion of 1745, prohibiting private schools till such time as the teachers of them should take the Oaths to Government, and have their schools registered. In the autumn of 1799, a Committee of

Cupar Presbytery waited upon the Sheriff, with a request that he would allow no teacher to get his school registered, or take the oaths to Government, till he had produced to the Sheriff an approbation of his character and abilities from the Presbytery. The request was granted, and the Presbytery then caused to be summoned, before them, all 'missionary and private teachers' of Sunday schools within their bounds, that they might be examined, and approved or disapproved. Accordingly, on the 22nd of October, those teachers appeared, to the number of twenty-six. Three of them went from Balmerino parish, viz. David Johnstone and John Lummy, who were approved, and Andrew Morton, who was disapproved. Three others from Balmerino parish absented themselves, viz. William Anderson, Thomas Langlands, and David McDonald. In December 1807, Mr. James Smith, 'private teacher' in Balmerino parish, was examined by the Presbytery. Having produced a certificate that he had taken the oaths to Government, and subscribed the Confession of Faith and Formula (as parochial schoolmasters had to do), he got an extract from the Presbytery's minutes to show that he had done so, in order that, by presenting it to the Sheriff-clerk, he might get his school registered, and be allowed to teach under the sanction of the Presbytery. He taught his school—which was at Gaudry, and was a week-day as well as a Sunday school—from October 1807 till September 1810. He afterwards became minister of the Secession church at Dunning, where, as he informed his old friends in Gaudry while on a visit to them, he had 'a good congregation, a sufficient stipend, a fine wife, and a capital coo.' In 1811, a Mr. Brown from Balmerino parish was examined by the Presbytery in terms of the Act, and was authorized to teach. The existence of political disaffection and of scepticism in religion—the offspring of doctrines imported from revolutionary France—contributed its share towards the adoption of these stringent measures for guarding the instruction of the young.

As we have now arrived at a period comparatively recent, it is unnecessary to do more in this portion of our work than to set down a few occasional notes.

In addition to the arable glebe previously possessed, Mr. Thomson acquired, but not till 1805, what is called 'minister's grass,' that is, sufficient pasture land to graze a horse and two cows, to which ministers of parishes containing lands of a suitable description, which belonged before the Reformation to the Church, are legally entitled. Most of the land thus acquired was afterwards subjected to the plough. Between 1777 and 1814, there were no fewer than five excambions of portions of the arable and grass lands. In 1872, fourteen acres of the glebe, consisting of the original arable glebe and two acres of the grass land, were sold, under the 'Glebe Lands Act' of 1866, to Miss Duncan-Morison of Naughton, and the price was invested in the purchase of feu-duties. In 1802, an addition of about 500 merks was made to the minister's stipend, whereby it amounted to about $10\frac{1}{2}$ chalders. In 1815 it was further augmented to about $14\frac{1}{2}$, in 1835 to 16, in 1861 to 18, and in 1885 to 21 chalders.

A new church, seated for 400 persons, was finished in 1811, and situated at Bottomeraig, a very central position for the parish. The ground on which the church was built, west of the old manse, was then a moor. Larch trees were planted round the church. As this edifice has been recently remodelled, and its internal arrangements completely altered, it may be well to record its original features. The pulpit stood against the middle of the south wall. The gallery, the front of which was a half-oval, extended the whole length of the church. The communion table, in front of the pulpit, also extended to almost its whole length. There was a door near the west end of the south wall, and another near the east end of it. Opposite these were two doors in the north wall, leading, by stairs, to the gallery, which was lighted by a square-headed window in the upper part of each of the gables.

and by a window above each of the south doors. There were no windows in the north wall; nor was there any session-house, vestry, or heating apparatus. The church was opened on the 17th of November by Dr. George Campbell, minister of Cupar, whose son became Lord Chancellor. The first Psalm he gave out to be sung was the 122nd, and the text of his sermon was Luke. viii. 18. While the church was being erected, the parishioners attended Kilmany church, and Mr. Thomas Chalmers, minister of Kilmany, who afterwards became so celebrated, and Mr. Andrew Thomson, preached alternately to the united congregation. When a new manse was being erected at Kilmany, in 1809 and 1810, Mr. Chalmers had occupied the farmhouse of Fineraigs in Balmerino parish; and there, in the latter part of the year 1809, he had (says Dr. Hanna his biographer) ‘that long, severe, and most momentous illness, during which the first stage of a great and entire spiritual revolution was accomplished in him. For four months he never left his room; for upwards of half a year he never entered his pulpit. . . . Throughout that illness, which reached its climax about the close of the year 1809, he continued his preparation for the article “Christianity” [in Brewster’s *Edinburgh Encyclopedia*], reading when he could not write—listening to another when he could not himself read. Many volumes of Voltaire’s works had been perused, and some progress made in Lardner’s “Credibility” before the labour of composition could be resumed. That labour was vigorously prosecuted during the summer of 1810.’ Mr. Smith, teacher at Gauldry above referred to, acted as his amanuensis while he was preparing for the press his work on ‘The Extent and Stability of National Resources,’ and writing the earlier part of his article on ‘Christianity.’ During his illness, Mr. Andrew Thomson took the whole of the Sunday services at Kilmany.

Shortly before Mr. Chalmers was translated to Glasgow, he assisted Mr. Thomson in selecting a site for the present

manse of Balmerino—erected in 1816—commanding a beautiful view of the Firth of Tay, the Carse of Gowrie, the Sidlaw range of hills, with glimpses of the more remote Grampians, including Ben Voirlich on Loch Earn—a distance of about fifty miles in a straight line. The site of the present manse garden was then a gravel pit, and soil had to be carted to it from the garden of the old manse.

Mr. JOHN THOMSON was ordained on the 8th of July 1824 as assistant and successor to Mr. Andrew Thomson, his father, having been presented by the Crown ‘under the royal sign manual.’ Mr. Andrew Thomson died on the 6th of April 1836, in the ninety-first year of his age and the fifty-fourth of his ministry.

Mr. John Thomson was the author of the second, or New Statistical Account of the parish, which was written in 1838. Extending to eighteen pages, it presents an excellent view of the then existing state of the parish, and is better executed than many of the accounts of other parishes in the volume for Fife. About sixty years ago, some Chartists from Newport commenced to hold meetings in the village of Gauldry, which, however, were only continued for a few Sundays. In 1843, a congregation in connection with the Free Church was formed in Gauldry under the ministry of Mr. Andrew Melville, who seceded from Logie. The congregation met in a house previously used for another purpose; but it has since been greatly improved. Mr. Melville was a son of the farmer of Peasehills in Balmerino parish. A Free church and manse were erected for him at Logie, where he resided, performing, with the aid of an assistant, the duties of both congregations till his death in 1848. In 1852 he was succeeded in the united charge by Mr. George R. Sommerville; to whom Mr. Donald Gray, M.A., was ordained as assistant and successor in 1890.

In 1830, the parish school was removed from Bottomeraig—where both schoolroom and dwelling-house were thatched with reeds, then a common practice in the district—to new and

commodious buildings then erected in the village of Gauldry, where there had been for many years a private school. At the same time Mr. William Ballingall was appointed schoolmaster in succession to Mr. David Paton, deceased. The barbarous custom of cockfighting at Fasten's E'en had been continued in the parish school at Bottomeraig till the early part of the present century. The salary of parochial schoolmasters, which the increased cost of living had rendered utterly inadequate, had been raised by Act of Parliament in 1803 from 100 merks as the minimum to 300, and from 200 merks as the maximum to 400, with house and garden, and school fees. In 1829, the maximum salary was commuted into the average value of two chalders of oatmeal during the previous twenty-five years, which amounted to £34, 4s. 4½d. The Act of 1861, which introduced other changes respecting the office of schoolmaster not applicable to this parish, raised the minimum salary of parochial schoolmasters to £35, and the maximum to £70. Mr. Ballingall's salary was then considerably increased. In 1873, the parish school came under the management of the School Board then instituted; and examination by a Government inspector took the place of that formerly conducted by a committee of Presbytery. At the same time the Government grant formed a much-needed addition to the emoluments of the teacher. Mr. Ballingall, who had studied at St. Andrews University, and excelled in the knowledge of mathematics, was a most successful teacher. He died in 1882, and a handsome monument was erected in Balmerino churchyard to his memory by his old pupils and other friends. The present headmaster of the public school is Mr. Thomas Barrie, with two assistants under him. After the passing of the Poor Law Act in 1845, making imperative the appointment of a Parochial Board and an inspector of poor in every parish, the heritors and farmers of Balmerino parish voluntarily contributed what was required, year by year, for the support of the poor. There being thus no legal assessment for that purpose, this parish was one of the few in which there

were no elected members in the Parochial Board, which still consisted of the same persons who had previously to perform the duty of providing for the poor—the heritors and Kirk-session. In 1895 the duties of the Parochial Board were transferred to the Parish Council then instituted.

Mr. John Thomson died on the 22nd of May 1857, in the sixty-first year of his age, and thirty-third of his ministry. He married, in 1846, Eliza Monro, who, along with a son and two daughters, survived him. He was succeeded by the present incumbent, who was presented by Queen Victoria, under her sign manual, in compliance with a petition from the parish, and inducted on the 10th of December 1857; having been ordained by the Presbytery of Dundee, on the 22nd of March 1854, as chaplain to the Highland Brigade proceeding to the Crimea, where he served from the commencement of the war till the return of the army on the conclusion of peace.

In 1861, the Parish Church was for the first time provided with a stove, which, being placed under the stair leading to the west gallery, rendered it necessary to alter the stairs so as to allow the occupants of the gallery to enter the church by the two south doors. In 1863, the school which had long existed at Kirkton—taught by a female—was removed to new buildings then erected at Priorwell. The teacher's salary was paid by Mr. Wedderburn of Birkhill. The school was afterwards transferred to the School Board, by whom it was discontinued in 1889.

In 1883, the Parish Church was almost entirely renovated in its interior; and by the opening of four new windows in the north wall and two in the east gable, and by alterations on the windows of the gables and south wall, the exterior was greatly improved, and the building made to partake more of an ecclesiastical character. The doors in the south side of the Church were removed, and a new and handsomely-moulded doorway, with interior porch, inserted in the west wall. The gallery was taken out, and a new one erected in the west end.



Yours truly
Jas Campbell

A new pulpit was placed in the east end of the Church, of handsome design, with elaborate back, having panels on each side containing appropriate texts. On both sides of the pulpit were inserted beautiful stained glass windows. The square-headed window in the east gable was made a round one, and filled with ornate tinted glass in geometrical patterns. The other windows throughout the Church were filled with tinted cathedral glass, and in the principal ones tracery was inserted. A room to serve for a vestry and Session-house, with heating chamber below, was added to the north of the Church, and connected with it by a short passage. The ceiling of the Church, which was showing signs of weakness, was strengthened by a frame-work placed below the plaster line, and advantage was taken of the need of this to make the roof in geometrical patterns, with handsome drops and bosses at the intersection of the timbers. The plaster spaces in the ceiling were coloured blue, and the timbers, with all the other wood-work in the Church, were stained dark oak and varnished. Two passages were made to extend from the porch at the west end to the pulpit platform at the other end of the Church. The pews were formed on the most approved pattern, and of lengths convenient for allocation. The bell, which was formerly rung from the gravelled walk outside of the west gable, was now made to work from a chamber in the wall over the main doorway. The heating was effected by hot-water pipes. A communion table and font, and a chair, after beautiful designs by the architects, were placed on the platform in front of the pulpit; and two rows of lamps, supported by elegant wooden pillars, made the Church available for evening meetings. Since these alterations were made, most of the other churches in the North of Fife have been greatly improved and decorated.

In 1887, was commenced the erection of a Hall, for the Sunday school and other purposes, on the north side of the vestry of the Church. In commemoration of the Jubilee of Queen Victoria—the 21st of June in that year—the Sunday

scholars, during an entertainment at the Manse on that day, marched in procession, and carrying flags, to the site of the future Hall, and, supplied with the necessary tools, dug out the turf where its walls were to be founded. The building was commenced soon after, and was completed in the following spring. It was seated for 210 persons, and its windows were filled with stained glass. The architects of the Hall—as well as of the Church improvements—were Messrs. C. & L. Ower of Dundee; and its external appearance, and interior arrangements and decorations, are marked by the excellent taste characteristic of that firm. The Hall has proved of great advantage in various ways.

PART IV

HISTORY OF THE LANDED PROPRIETORS

CHAPTER I

THE LAIRDS OF NAUGHTON

(CONTINUED FROM PAGE 68)

‘Behold, behold, from out the shadowy Past
Our Scottish fathers start! They start, they come
With onward eyes, around their lifted heads
A troubled glory, as they fight and sing
Their stormful way across the stage of time!’

—AIRD.

§ 1. THE HAYS (FIRST FAMILY).

WE have seen that in the twelfth century Naughton was in the possession of a family of the name of De Laseeles, and that Robert de Landon built a tower on Naughton rock. The next family who possessed Naughton was that of the De Hayas, or Hays, who are understood to have been a branch of the Norman De Hayas, one of whom came to England with William the Conqueror, before whose time there were lands and a lordship bearing the name of La Hays in Normandy.

The first Hay of Errol was William de Haya, who died in the year 1190. His third son was ‘JOHN DE HAYA OF ADNACHTAN,’ who married Juliana de Laseeles, and, along with her, bestowed on the Abbey of Lindores their right—probably that of superiority—in a toft in Perth which Alan de Laseeles had sold to Teodoric, the dyer there.¹ After his wife’s death John de Haya gave, as we have seen, for the weal of her soul, and with the consent of Peter his son and heir, ‘a toft in the territory of Adnachtan, viz. Galuraw,’ and also a yair on

¹ *Proceedings of Society of Antiquaries (Scot.)*, vol. xx. p. 156.

the 'water of Tay,' to the Abbey of Cupar-Angus, to which, as well as to Lindores Abbey, donations had been made by other members of the family. There are mentioned in the St. Andrews Priory Register, under the year 1260, 'Alexander, then Constable of Adenauktan,' and 'Hervi of Adnauchtan,' regarding whom we have no farther information. The surname of Hervi, however, was probably Lascels. There were many persons of this name in the parishes of Forgan and Leuchars about that time. There were Lascelses at Inverdoval till 1599, when 'Andrew Lessilis' resigned his part of the lands of Inverdoval in favour of James Elphinstoun, uncle of the first Lord Balmerino.

PETER DE HAYA doubtless succeeded his father John as Laird of Naughton. In the St. Andrews Priory Register we find Peter de Haya and (his wife) Margery, daughter of Alan de Lascels, confirming to the Priory the church of Forgrund, the chapel of Atnathan, and the ploughgate of land belonging to the church. Peter de Haya predeceased his wife; and she married, secondly, Sir Richard de Moravia, who also predeceased her. As has been already stated, she in the year 1266, 'in her legitimate widowhood and free power,' confirmed by charter to the Priory the same church, chapel, and ploughgate of land, which her father, Alan de Lascels, had granted to it; and in 1268 her son, Sir Alexander de Moravia, by another charter confirmed that church, chapel, and land to the Priory. Sir Alexander appears to have possessed and lived at Newton in Forgan parish, for in 1281 he grants, 'in his full court' there, an acre of land at Segy to the Priory, as an addition to the land at that place which Duncan de Lascels, his mother's uncle, had previously given to it. His charter was witnessed by 'John de Haya of Adenauktan,' apparently the second of that name, who is said to have been the second son of Sir Gilbert de Haya of Errol, grandson of William the founder of the latter family.

It may be here mentioned that the last notice we have of

the chapel of Naughton in the St. Andrews Priory Register is in the year 1269, when Bishop Gamelin grants the revenues of the church of Forgan, with its chapel of Naughton and ploughgate of land, 'for the perpetual upholding' of the Cathedral Church of St. Andrews, on the retirement or death of Hugo de Strivelin the rector of Forgan; but reserving the stipend of the vicar who, on his presentation by the canons of the Priory, was to serve the cure, and be subject to the bishop *in spiritualibus*.

There can be little doubt that the Hays acquired Naughton, in whole or in part, by the marriage of one of them with a lady of the Laseeles family; but the existing records do not enable us to determine precisely the time when, or the person through whom the acquisition was made. Connected with these questions is the fact, that—apparently in the thirteenth century—the estate of Naughton was divided between two portioners, from whom respectively one-half of it was inherited by the Hays, and the other half by the De Moravias, or Murrays. The latter family resided, as above stated, at Newton, which seems to have been originally included in Naughton estate; and in all probability the place first received the name of Newton when it became the seat of the Murrays at the division of the property. In a Crown charter concerning the lands of Segy granted to Sir Peter Crichton and his wife Jonet Hay, heiress of Naughton, in 1513, the latter is stated to have been 'the descendant and heiress of the senior portioner (*portionarii*) of Naughton.'¹ Who this portioner was, or when he lived, the scanty records which have come down to us do not indicate; but he must have been either a De Laseeles or a De Haya, and the junior portioner a De Moravia. The division of the property probably resulted in some way from the fact that Margery de Laseeles was successively connected by marriage with both of the latter families.

¹ *Reg. Sigill. Mag.*, vol. ii. No. 3828.

Of that half of the original estate of Naughton which fell to the Hays, the lands in the immediate vicinity of Naughton tower, including Wormit, were possessed by them alone. Of the other half, Newton, Woodhaven (otherwise called the forest of Gilface), and Balledmonth (situated east of the old church of Forgan), belonged solely to the Murrays. Of the remaining lands, those of Segy, Sandford,¹ and Inverdovat were divided between the two families, and most of such of the lands as are in the present parish of Forgan were in course of time feued to other parties. Caldham, Little Friarton, Inverdovat-Leighton, and Sandford-Hay (afterwards possessed by the Walkers) were in the Hays' portion; while Inverdovat-Lessels, Laveroklaw, Sandford-Nairn, and the boat and ferry of Sea-mylnes (at Newport) were in the Murrays' portion. To the latter family also belonged the advowson or patronage of the chapel of St. Thomas of Sea-mylnes; and for the sustentation of a perpetual chaplain to it, ten merks of annual-rent from the fares of the ferry-boat appear to have been appropriated. Forty pence from the same revenue was paid annually to the Archbishop of St. Andrews.²

The Murrays of Newton acquired also Colbin in Morayshire, and Skelbol in Sutherlandshire. In the early part of the fifteenth century Thomas Kymard of that Ilk, in the Carse of Gowrie, acquired these estates, and also 'the half of the barony of Nachtane' by marrying Egedia de Moravia, the heiress of them. Of this half of Naughton barony such portions, either in property or in superiority, as had not been previously alienated remained in the possession of the Kinmairds till the year 1618, when, along with the barony of

¹ Now St. Fort. As early as the year 1652 the name is written *Sanctfoerd*. When, if ever, or where such a saint lived does not appear. Another Sandford, long in the possession of the Duddingstones, is situated between Elie and Earlsferry.

² *Reg. Sigill. Mag.*, vol. ii. Nos. 238, 1502. The common ferry-boat between the Sey-mills on the Tay and the laigh of Dundee is mentioned in a charter of the year 1410, and doubtless existed long before that date.

Kinnaird, in which they had been incorporated, they were resigned by the Kinnairds to the Livingstones, who became Earls of Newburgh, in Aberdeenshire, in course of the same century.

We now return to the Hays of Naughton.

JOHN DE HAYA, who, as we have seen, witnessed a charter in 1281, appears to have been the second Laird of that name. How he acquired Naughton is not recorded.

WILLIAM DE HAYA was doubtless his successor, who on the 17th of June 1292 swore fealty at Dunfermline to Edward I. of England.¹

William's immediate successor was in all probability 'Joux DE HAYA of Achmawchtane,' who served on a jury at Cupar in 1312 to determine the rights of the Constable of Crail.² His renunciation, between 1328 and 1332, of a piece of ground, situated west of Gaudry, to the monks of Balmerino has already been noticed.³ He was alive in 1362.

NICHOLAS HAY was the next Laird of Naughton, of whom nothing more is known than that his name occurs in the year 1394.

SIR WILLIAM HAY was the successor of Nicholas. He witnessed two charters in 1406 and 1406-7 respectively. He was a famous man in his day, and had the honour of having his exploits celebrated by two of our ancient Scottish poets, and also by an old French chronicler. Wynton, who was contemporary with our hero, thus mentions him, in his *Chronykil of Scotland*, amongst those Scotsmen who fought in Flanders under Alexander, Earl of Mar:—

‘ Lord of the Nachtane, Schire William,
Ane honest knycht and of gud fame,
A travadit knycht lang before than.’

The poet afterwards represents him, when about to commence

¹ Nisbet's *Heraldry*: Appendix.

² *Historical MSS. Commission*, Fifth Report, p. 626.

³ See page 104.

an engagement, as conferring the honour of knighthood on Gilbert Hay:—

‘ The Lord of Nahtane, Schire William
The Hay, a knyecht than of gude fame,
Mad[e] Schire Gilbert, the Hay, knyecht.’

According to another reading of the last line, however, Gilbert was already a knight.¹

The French chronicler, in describing the battle of Liège, which was fought in September 1407, thus notices Sir William and Sir Gilbert Hay, amongst those who took part with the Earl of Mar in that engagement —

‘ De ceux qui là furent venu,
Des nobles Escossois ye fu
En cestuy jour, que bien le seay,
Lors messire Guillaume Hay ;
Messire Jacques Seringour
Fu en la bataille ce jour.

De Hay Sire Gullebert
Fut ce jour en armes appert,
Com bon et hardi combattant.’²

Under the slight disguise of ‘Seringour’ the reader will easily recognize Sir James Stryngmour, Constable of Dundee, who is also mentioned by Wynton. He was an ancestor of the Stryngmour-Wedderburns of Birkhill.

The other Scottish poet who mentions Sir William Hay—placing him among the popular heroes of romance—is Gavin Douglas, Bishop of Dunkeld, the celebrated translator of Virgil’s *Æneid* into Scottish verse. In his *Palace of Honour*, a poem written about the year 1501, the author, in a vision, finds himself in a wilderness, where he sees various troops of persons

¹ See Laing’s ed. of *Wynton’s Chronicle*, vol. iii. p. 112.

² Francisque Michel’s *Les Écossais en France—Les Français en Écosse*, vol. i. pp. 110, 111. M. Michel does not give the chronicler’s name. See also Burton’s *Scot. Abroad*, vol. i. pp. 65–6.

travelling to the Palace of Honour. Joining himself to the train of the Muses, he proceeds in their company to that happy place. After he has gained a view of the Palace, which is 'planeist with plesance like to Paradise,' and has beheld within its gates many stately tournaments and deeds of arms performed by knights 'for thair ladyis saikis,' his attendant nymph conveys him to a garden, where he beholds Venus seated on a gorgeous throne, with 'ane fair mirrouer quentlie upborne' before her; and in this mirror he sees shadowed forth the great events in the history of the universe, and the most celebrated characters both Scriptural and classical. Amongst other personages, says the poet,

'I saw Raf Coilzear with his thrawin brow,
Crabit Johne the Reif, and auld Cowkilbeis sow,
And how the wran cam out of Ailesay,
And Piers Plewman, that maid his workmen few,
Greit Gowmakmorne, and Fyn Makeowl, and how
They suld be goddis in Ireland, as they say,
Thair saw I Maitland upon auld Beird Gray;
Robene Hude, and Gilbert with the quhite hand,
How Hay of Naughton flew in Madin land.'

Sir Walter Scott's opinion that *slew* in the last line is an error for *slew* is doubtless correct. He conjectures that *Madin* is a corruption of *Maylin*, or Milan; but Small's suggestion seems preferable, that it probably means France—the land of Joan of Arc. *Upon auld Beird Gray* should perhaps be *with his auld beird gray*. Of some of the other words there are different readings. The whole stanza refers to the subjects of ancient popular ballads or poems.¹

The Naughton charter-chest contains a very curious document, which has been already printed in the Second Series of Maidment's *Analecta Scotica*, referring to a proposed marriage

¹ See Small's edition of the *Works of Gavin Douglas*, vol. i. pp. 65, 141-3; and Notes on the ballad of 'Auld Maitland' in Scott's *Minstrelsy of the Scottish Border*.

between David Hay, the son of Sir William, and Alison Murray, daughter of Mary Murray the wife of Alan Kinnaird of that ilk. The document is interesting, not only as throwing light on the state of society, but as presenting a good specimen of Scottish prose, at that early period. It is coeval with Wynton's Chronicle in verse. The original is written on vellum. The seals are wanting. Below, it is given entire, according to Maidment's transcript. The words indicated by dots only are effaced by damp.

Endenture

BETWIXT SIR WILLIAM THE HAY AND ALAN OF KINARDE AND
DAME MARY OF MURRAY HIS WIFE, 7TH DECEMBER 1120.

'Thus indentur, made at Dundee, the sevint day of Decembir, the zheir of our lorde a thouzand and four hundred and twenti, beris witnes, that it is accordit betwix nobil and worthi men, Sir William the Hay, Knycht, Lorde of the Nauchtane, on the ta parte, and Alane of Kynmarde, Lord of that Ilke, and a nobil lady, Dame Mary of Murray, his wyfe, on the tother pairt, in maner and condiciounis vndir writtin; that is to say, that the said Dame Mary hass freli delynerit to the said Sir Williame, for a certane tretty betwix thaim made, hir douchter Alisoun of Murray, to be maryit with Davy the Hay, son and air to the said Sir Williame; and gif it hapnis, as God forbeid, the said Davy to discesse, the forsaid mariage nocht fulfillit, the said Sir Williame sal mary the said Alisoun with ane ythir son of his, and his air:¹ and gif it hapnis ony of the forsaid sonnys and air to discesse, or nocht to consent to mary the said Alisoun, the said Sir Williame sal mary hir, in greabil place, with the counsaile of Sir Williame Lindezai, Sir Walter Lindezai, Wat of Ogilby, and Jone Skrymgeour, Constabil of Dundee, thai beand

¹ 'A singular proof how little regard was paid to the objections of the fair sex in those rude days. If one brother did not fancy her, she was, without ceremony, to be turned over to the next. She, on the contrary, had no power of refusal, however much she might dislike the intended spouse.'—(*Maidment's Note*).

oblist, leli and treuli, to furthir the said Sir Williame til his perfyte [aige?] for the said mariage: Alsua baith the forsaid partis ar oblyst to be evinlyke in the departing of the landis pertenant to the said Alisoun and hir sistris: and gif ony debate hapnis thareapon, thai sal be submittit to the said Sir Williame Lindezai, Sir Walter Lindezai, Wat of Ogilby, and Jone Skrymgeour, and vndirly thair ordinance thareapon, bot any obstakil in the contrare: And gif it hapnis ony of thir forsaid men to failyhe, as God forheid, thai sal tak sic lyke men in thair sted als . . . and als oft as nedis: Alsua the forsaid Alane of Kynmarde and Dame Mary his wyfe, ar oblist to the said Sir Williame that nane of thaim sal . . . ger tret na thole to be tretit, als fer as thai may leli and treuli, but fraude or gyle, Isabel, the douchter of the said Dame Mary, to mak . . . of ony parte of hir heritage fra the richtwiss airis; and in the lyke manner, the said Sir Williame is oblist that he sal nocht trete the forsaid [Alisoun?] of Murray, na ger trete, na thole to be tretit, als fer as he may leli and treuli, but fraude or gyle, noithir in virginite na viduite, til . . . ony parte of hir heritage fra the rightwiss airis, and to this bathe the partis ar oblist, vndir gude faith: Alsua the forsaid Sir Williame . . . in keping and gouernaunce al the landis that pertenis to the said Isabel of Murray, ay qwill scho be recouert of hir seiknes or dede . . . and til him the thrid part, and asisthand till hir, ilke zheir, the twa partis of al the fruytis and profitis of hir said landis durand the tyme befor . . . Alsua the said Sir Williame is oblist to do for the landis that pertenis to Thomas of Kynmarde and his wyfe, Gilis of Murray, anenss the [recou]erying of thaim at his gudli powar, as he dois for the landis that pertenis to the said Alisoun of Murray, but fraude; and the said Alane oblistis him and his airis til assithe to the said Sir Williame half al the costis that he makis for the said Thomas of Kynmarde and Gilis his wyfe, and the said Alisoun and the landis pertenant to thaim, leli and treuli but fraude or gyle; and at al thir conditionis befor writtin be keptit leli and treuli, but fraud or gyle, bath the partis ar oblyst, ilk ane til vthir vndir gude faith: And to the mare witnes of suthfastnes, the selis of the said Williame and Alane to the partis of this indentur, ar entrenchangiabli to put, the zheir, day, moneth, and place, befor writtin.'

The following words are inscribed under the four projecting portions of the indenture :—

- (1) Gratia plena, Dominus tecum.
- (2) Benedicta tu in Mulieribus.
- (3) Et Benedictus fructus ventris.
- (4) Cui Ihesu Criste. Amen.

Sir William Hay possessed also the lands and barony of Muirtown and Ardblair, near Blairgowrie. In 1423 he alienated these lands in favour of William Blair of Mulyne in Perthshire.

In May 1461, Robert Liddale of Balmure and Creich granted to John de Hay, son of Sir William de Hay of Naughton, and to Elisabeth his spouse, a charter of half of the lands of Creich.

DAVID—the ‘DAVY THE HAY’—above mentioned, succeeded his father Sir William. Whether he married Alisoun of Murray or not does not appear; but it is certain that he did marry other two ladies. In 1440 ‘David de Haya of Nachtane’ and his spouse Catherine resigned into the King’s hands the lands of Wormot in the barony of Nachtane, with its mill,¹ for a new gift of them to himself and his wife. He subsequently married Isobel, daughter of Sir Thomas Wemyss of Rires, who, after David Hay’s death, became the wife of David Boswell of Balmuto. She was alive in 1491, and enjoyed an annuity of 20 merks payable from the customs of Dundee, which pertained to her by the decease of her first husband.²

SIR JAMES HAY was served heir to his father David in 1470. It was probably this Laird whose brother was Provost of Dundee, and is the subject of the following story :—‘John Bethune,

¹ In Blaeu’s Atlas (1662) a loch or sheet of water is placed at Wormit, but it is perhaps only the mill-dam that is meant.

² *Acts of the Lords of Council in Civil Causes*, 1478–1495.

son of David, and second Laird of Creich and Nether Rives, remained at home looking after the interests of the estate, while his father was engaged in his political duties. He had often occasion to be in Dundee, and became intimate with the young Constable [Strymgeour]. The Provost at that time was John Hay, a brother of the Laird of Naughton, a rich man, who kept a change, which was frequented by the two young men. Hay had a fair daughter, with whom they both fell in love; and Bethune, being the favoured suitor, succeeded, with the assistance of the Constable, in carrying off the lady, together with a cabinet containing 6000 merks in gold. They made their way to St. Andrews, when Bethune, after placing her in the best inn, with the Constable and his friends, went quietly to his uncle the Archbishop, who returned with him to the inn, saw the lady and the gold, and, sending for a priest, had them married on the spot. He also wrote to the old Laird, communicating the history of the adventure, with which he was well pleased. It is said that the Bethunes were a race of dark complexion, but that after this marriage the Bethunes of Creich were ever fair-haired and beautiful.¹

Sir James Hay had a son who is mentioned in 1495 as 'Sir William the Hay, knycht, of Nachthane,' but who probably predeceased his father; and a daughter Jonet, on whom the property afterwards devolved. In 1494 he granted an obligation for marrying his daughter Jonet to Sir Peter Crichton. Sir James died before the 8th of April 1513. In that year Jonet was served heiress to her father; and this family of Hays, after three hundred years' possession of Naughton, became extinct in the direct male line.²

¹ Wood's *East Neuk of Fife*, p. 47. The story is derived from Martine of Clermont's Genealogical Collections in the Advocates' Library. There is a difficulty as to the date, James Beaton not having been Archbishop of St. Andrews till after the death of David Beaton of Creich. But he was Archbishop of Glasgow, and might have been at St. Andrews, at the time referred to.

² See Appendix, No. XXVI., § 2.

§ 2. THE CRICHTONS AND BALFOURS OF NAUGHTON

SIR PETER CRICHTON and his wife JONET HAY obtained in 1517 a Crown charter confirming to them the half of the barony of Naughton, with the tower, fortalice, &c. Crichton had been Master of the Wardrobe to King James III., and was descended from Lord Crichton, Chancellor of Scotland in the reign of James II. In 1524, the name of Sir Peter Crichton of Naughton occurs amongst those of the Scottish lords who signed the engagement to Queen Margaret, widow of James IV. In 1529, Sir Peter and his wife sold Naughton to David, son of 'his late brother Sir Patrick Crichton, of Cranston-Riddel,' reserving to himself free possession; and the charter, which was confirmed under the Great Seal, was signed by Sir Peter for himself, and by a notary having the mandate of his wife Jonet, who 'did not know how to write' (*nescientis scribere*). In the same year James V. executed a precept declaring that the estate was redeemable on payment of certain sums. As Sir Peter continued to be designed of Naughton, it may be presumed that he redeemed it. In January 1530-31, David Gardin of Newton sold to Sir Peter Crichton and Jonet Hay his wife in liferent, and to David Crichton, son of Sir Peter's brother Sir Patrick, in fee, the lands of Easter Newton. The *reddendo* from these lands included an annual-rent of 14s. payable to Lord St. John of Torphichen and his successors. From this and other evidence it appears that there were Temple or Hospital lands at Newton. In 1312 the Templars were suppressed, as an Order, for their alleged crimes, and their possessions, which were very numerous in Scotland, were transferred to the Hospitallers or Knights of St. John. The Hospital or Preceptory of Torphichen was the chief residence of the Knights in Scotland. After the Reformation, the estates of the Templars and Hospitallers were conferred on the last Preceptor of Torphichen, Sir James Sandilands, and he was raised to the Peerage under the title of Lord Torphichen.

There were Temple or Hospital lands at Lochmalony, and a well there was called St. John's Well. There is also a St. John's Well near Naughton, about forty yards south of the public road from Wormit to Balmerino, and in the same field as the Lady Well, so called because dedicated to the Virgin. The latter well supplies Naughton House with water.

In 1539, Sir Peter Crichton acquired Cathills in feu from Balmerino Abbey. As Knight-Captain of Edinburgh Castle, he refused in 1543 to deliver that fortress to the Regent Arran, when the young Queen Mary was being carried from Linlithgow to Stirling. Arran, however, forcibly got possession of the Castle, and appointed another Captain. In 1546, Sir Peter, along with several Fife gentlemen, warmly espoused the cause of the conspirators in the Castle of St. Andrews, for which they were threatened by Arran with death or imprisonment if the Castle was not surrendered.¹

Sir Peter had a brother, George Crichton, who was a fellow-student of the poet Dunbar at St. Andrews, and took his Master's degree in 1479. He afterwards became Abbot of Holyrood. Thence he was promoted to the Bishopric of Dunkeld, which he held from 1524 to 1543. He is described by Spottiswoode as a man 'nobly disposed, and a great house-keeper, but in matters of his calling not very skilled.' In 1528 he formed one of the court of Bishops and Abbots who tried and condemned Patrick Hamilton at St. Andrews for heresy—the first martyr to Protestant principles in Scotland. Thomas Forret, vicar of Dollar, who was of the family of Forret in Logie parish, was also cited to appear before Bishop Crichton, on the charge of preaching to his parishioners every Sunday on the Epistle or Gospel for the day. The Bishop, in a spirit of kindness, endeavoured to persuade the vicar to abandon this and other praiseworthy, though in his eyes

¹ See a paper emanating from them, which is printed in Lyon's *History of St. Andrews*, vol. ii. p. 366; also Lesley's *History*.

objectionable practices, but without effect. In the course of his examination the Bishop said to him, 'I thank God that I never knew what the Old and New Testament was, therefore I will know nothing but my Portous [Breviary] and my Pontifical'; from which words there arose a proverb long current in Scotland, 'You are like the Bishop of Dunkeld, that knew neither the New Law nor the Eld.'¹ The whole of the curious dialogue which took place between them may be seen in the Appendix to the first volume of Laing's edition of the Works of John Knox, as extracted from Foxe's *Acts and Monuments*. The result of the trial was, that Forret, with several others, suffered death at the stake, on the Castle Hill of Edinburgh, in 1539. Knox informs us that one Wilson, servant of Bishop Crichton, made 'a despiteful railing ballad against the preachers, and against the Governor,' for which he narrowly escaped hanging. The church of St. Stephen's in St. Alban's, Hertfordshire, possesses a Lectern of brass, 5 feet 7 inches in height, bearing the inscription,

Georgius + Crichtoun + Episcopus + Dunkeldensis.

This Lectern is believed to have been presented by him to the Abbey Church of Holyrood, and to have been carried off to England in 1544, during the Earl of Hertford's invasion of Scotland.² This Bishop founded a Hospital and chapel, known as the 'Maison Dieu,' on the south side of the High Street of Edinburgh. He also founded St. Thomas's Hospital at Abbeyhill in the same city, and entailed the patronage of it on several persons of the name of Crichton, kinsmen of his own; the first in the substitution being his brother, Sir Peter Crichton of Naughton, and the second, Bishop Robert Crichton. He died in 1543.³

¹ According to Spottiswoole, 'He thanked God that he knew neither the Old nor the New Testaments, and yet had prospered well enough all his days.'

² *Proc. Soc. Antiq. (Scot.)*, vol. xiii. p. 289, where an engraving of the Lectern may be seen.

³ Tytler's *Life of the Admirable Crichton*, second edition, p. 13.

This Robert Crichton, also Bishop of Dunkeld, and nephew of Bishop George Crichton, was most probably a son of Sir Peter Crichton of Naughton. He had previously been Provost of St. Giles's, Edinburgh. When he saw the Reformation approaching, he managed to preserve his lands and Castle of Clunie, in the Stormount, Perthshire, for his family, by conveying them, on certain conditions, to his kinsman, Robert Crichton of Elliock, Lord-Advocate, and father of the Admirable Crichton.¹

DAVID CRICHTON, nephew of Sir Peter, appears to have succeeded him as Laird of Naughton. He married Lady Janet Leslie, daughter of George, fourth Earl of Rothes. In 1542, he had been appointed Captain and Keeper of Edinburgh Castle during his lifetime, and had 400 merks assigned to him annually for that office.² But this may have been only a prospective appointment as his uncle's successor, if, as alleged Governor of the Castle, he has not been confounded with his uncle.³

In 1553, Queen Mary made a gift of the non-entry of Naughton to David Panter, Bishop of Ross, a man of great learning, and frequently employed in public negotiations both at home and abroad. It thus appears probable that David Crichton had neglected to enter himself with the superior (the Sovereign) on his accession to the barony, or, as it is otherwise expressed, had failed to renew the investiture—non-entry being the casualty which in such a case fell to the superior, who, in virtue of it, was entitled to the rents of the feu.

WILLIAM CRICHTON, designed of Drylaw in Midlothian, and brother of David, was served heir to him in the barony of Naughton in 1558. He also, as well as some of his predecessors,

¹ Tytler's *Life of the Admirable Crichton*, second edition, p. 19.

² Pitcairn's *Criminal Trials*.

³ In 1531 James, son and heir-apparent of James Crichton of Cranston-Riddel, was Captain of Edinburgh Castle.

must have neglected to have himself entered with the superior;¹ for, on the 1st of November 1562, Queen Mary made to the celebrated but unfortunate Sir William Kirkcaldy of Grange a gift of the non-entries of the lands and barony of Naughton for all the bygone years that the same had been in the hands of her Majesty or her predecessors, as superiors thereof, since the decease of Sir William Hay of Naughton, 'or any other last lawful possessor thereof,' or through reduction of any infeftments, or other action past or future, till the lawful entry of the righteous heir, with power to occupy these lands, or set them to tenants.²

If this singular gift to Kirkcaldy had any practical effect, it must have been of brief duration; for on the 8th of July of the following year—1563—William Crichton sold the barony of Naughton to Alexander, his eldest son, reserving to himself free possession; and in the same year Queen Mary confirmed the transaction, and no mention of non-entry is made in her charter. William Crichton, however, lived long afterwards.

ALEXANDER CRICHTON of Drylaw and Naughton, and his relative, Robert Crichton, Bishop of Dunkeld, were warm partizans of Queen Mary, and joined those who, under Kirkcaldy of Grange, held Edinburgh Castle in her interest, and were hence called Castilians. In 1570, Drylaw was the leader of a band of Castilians who, sallying out of the Castle, forcibly rescued one of their friends that was then imprisoned in the Tolbooth for a murder in which he had taken part. On the decline of the Queen's affairs in 1571, Drylaw, with the Bishop of Dunkeld, three sons of Balfour of Mountquhany, David Seaton of Parbrothe, and many others of her party had their estates forfeited. But remaining still faithful to the Queen's interests, they fell into the hands of the opposite party in 1573, when the Castle was taken. Kirkcaldy himself was executed. Most

¹ Segy was in non-entry for fifty years previous to 1513 (*Reg. Signet. Mag.*, vol. ii. No. 3828).

² *Reg. Secret. Consil.*, vol. xxxi. fol. 52.

of the others, including Bishop Crichton, were sent prisoners to Blackness Castle. Alexander Crichton of Drylaw was imprisoned, probably in the same fortress. He was, however, afterwards liberated.¹ In 1592, Parliament ratified a pension, given by 'the late Robert Crichton,' Bishop of Dunkeld, to David, son of Alexander Crichton of Naughton, of £60 out of the barony of Boncle and Preston in Berwickshire, during David's lifetime.

In May 1572, the barony of Naughton and the estate of Drylaw, which had fallen to the King by the forfeiture of Alexander Crichton, were granted to GEORGE DOUGLAS, Com-mendator of Arbroath Abbey.² This notorious person, who was a natural son of Archibald, Earl of Angus, was one of the chief agents in the murder of David Rizzio, to whom he gave the first blow by striking him over the Queen's shoulder. It appears that Rizzio was not actually slain in Mary's presence, but outside of her chamber; but Douglas is said to have finished the business by snatching from its sheath the dagger of Darnley—whose heart then failed him—and plunging it into the mangled corpse, exclaiming at the same time, 'This is the blow of the King'; his object in so doing being to draw attention to Darnley's complicity in the assassination, lest he should afterwards deny it. Douglas had previously proposed to Darnley that they should drown the Italian, while the three were engaged in fishing on a lake.³ In February 1573-4, he was appointed Bishop of Moray.

In December 1574, Bishop Douglas having resigned Naughton and Drylaw in favour of Alexander Crichton, the latter obtained a charter of both under the Great Seal. The charter styles Crichton 'apparent of Drylaw,' which indicates that his father William was still alive; and it confers, as do other charters already mentioned, the power of 'pit and gallows' as

¹ Calderwood, vol. iii. pp. 21, 137; Tytler's *Hist. of Scotland*.

² *Reg. Sigill. Mag.*, vol. iv. No. 2052.

³ Miss Strickland's *Life of Mary Queen of Scots*.

well as other ancient baronial rights. One of the witnesses to it is the celebrated George Buchanan, as Keeper of the Privy Seal. In 1582, Alexander Crichton was one of the executors of the will of the father of the Admirable Crichton. In 1587, Alexander Crichton of Drylaw and Archibald Douglas of Stanypath were tried in Edinburgh for ‘contravening of our Soverane Lordis Proclamation in abyding fra the Raid appointed to follow our soverane lord to Dumfries upon the ferd of April’ of the preceding year. Absence from the *raid* or *array*, on the part of those who were bound to give suit and military service, pointed them out as disaffected. Crichton was proved to have been in the north—probably at Naughton—and was absolved. Douglas was desired by the Earl of Angus to be ‘repledged’ to Dalkeith; but the result in his case is not stated.

In the last decade of the sixteenth century, there appears to have existed between Alexander Crichton, heir-apparent of Naughton, and James Jack in Wormit, some unexplained feud, in which their respective friends were also concerned. James Crichton, heir-apparent of Frendraucht, became cautioner on behalf of Alexander Crichton for 1000 merks; and on behalf of Hary Balfour of Carpully, and Michael Hutton in Byrehills, for 300 merks each, that they would not harm James Jack. On the other hand, Sir George Ogilvie of Dumlugus became cautioner for Michael, John, and Robert Ramsay, brothers-in-law of Jack, for 500 merks each; and Michael Ramsay of Forth [St. Fort?] on behalf of Jack for 200 merks; that they would not harm Crichton, Balfour, and Hutton.¹

The estate of Naughton having become burdened with debt to the amount of 17,955 merks, Alexander Crichton, in 1592 and 1594, sold to DAVID BALFOUR OF BALLEDMOUTH the lands of Byrehills, Kirkhills, Cathills, Wormit, with their fishings, and various other lands of the barony of Naughton

¹ *Reg. Privy Council*, vol. v. p. 632; *Acts of Caution*.

in the present parish of Forgan. Several of these subjects had been previously mortgaged by Alexander Crichton and his father to David Balfour's father, and to David himself, whose wife, Catherine Crichton, was probably of the family of Naughton. The sum received for the portions thus alienated was 21,995 merks, which left to Crichton 4000 merks more than the amount of his debts to Balfour and other creditors.

SIR ANDREW BALFOUR, son of David Balfour of Balledmonth, obtained in 1597 a Crown charter confirming to him the lands just mentioned, together with those of Balledmonth and various other properties in Forgan parish, which his father had granted to him; all which were at the same time incorporated in one 'free tenandry,' to be called 'the tenandry of Balledmonth.'

LUDOVIC CRICHTON, *fiar*¹ of Naughton, son of Alexander Crichton who was still alive, obtained in 1601 a Crown charter confirming to him the remaining lands of Naughton, viz. the fortalice, manor-place, dovecot, and Mains of Naughton, Brownhills, Gallowhills, Galray, Skur, and Kilburns, with the superiority of Segy and Sandford-Hay;² and incorporating all these in a 'free tenandry,' to be called 'the tenandry of Naughton.'

In 1606, Patrick Crichton, M.A., brother of this Ludovic Crichton, was presented to the church of Forgan; but as his settlement was not carried out, he was presented to the church of Ruthven in 1609, and admitted there.

In 1612, Sir Andrew Balfour, with consent of David Balfour his father, sold the lands of Byrehills, Kirkhills, and Cathills, with salmon fishings, to PETER HAY OF NETHER DURDIE in Kilspindie parish; 'reserving to himself seven acres near the Wormit-mylne.'

In 1615, Ludovic Crichton alienated the Mains of Naughton

¹ *Fiar*, the eldest son and heir of the Laird.

² The property of Sandford-Hay was afterwards acquired by Alexander Walker (and called Sandford-Walker) in whose family it belonged in 1695, and till it was purchased by Mr. Stewart of St. Fort, about the middle of last century.

to James Ramsay of Corstoun; and in 1621, with consent of Ludovic Crichton his eldest son, the same James Ramsay, Sir James Crichton of Boddameraig, and other curators and creditors, he sold to Peter Hay of Nether Durdie all the lands and superiorities forming the 'tenandry' of Naughton. In the same year George, eldest son of Peter Hay, obtained confirmation by the Crown of a charter, then granted to him by his father, of Byrehills, Kirkhills, and Cathills, with fishings, which he had purchased from Balfour of Balledmonth; and thus the whole of that portion of the ancient barony of Naughton which was afterwards—in 1650—annexed to the parish of Balmerino was now re-united, and possessed by this new family of Hays.¹

§ 3. THE HAYS OF NAUGHTON (SECOND FAMILY).

PETER HAY of Naughton was the elder son of George Hay of Ross, a branch of the Hays of Megginch, who were descended, through the Hays of Leys, from the family of Errol.

In 1600, Peter Hay, for his services on the occasion of the Gowrie conspiracy, when 'he put his own life in peril for the King's preservation,' obtained from his Majesty (James VI.) a charter of the lands of Nether Durdie, which had fallen to the King by the forfeiture of the Earl of Gowrie. In 1621, he resigned these lands in favour of Alexander Lyndsay, Bishop of Dunkeld. In 1617, he purchased the lands of Nether Frierton in the barony of Drumduff, Fifeshire, which the King confirmed to him and his son Peter in 1613. In the latter year the same persons obtained a Crown charter of the barony of Blebo, previously possessed by Sir William Murray, Baronet. This estate Peter Hay, junior, sold in 1649 to Andrew Beaton, brother of John Beaton of Balfour. James Hay, another son of Peter Hay of Naughton, acquired in 1646 the extensive estate of Dairsie, and in 1647 the barony of Forreth. In 1649, he resigned

¹ See Appendix, No. XXVI., § 3 and § 4.

Forrett to his brother Peter Hay. In the following year Peter Hay of Forrett appeared before the Presbytery of Cupar, and acknowledged his sorrow for being a Ritmaster (Captain of horse) 'in the late sinfull Engagement.' He was appointed to make public declaration of his repentance in Logie church.

In addition to the lands of Naughton, as already specified, Peter Hay acquired various lands in the original parish of Balmerino, which had belonged to the Abbey. In 1621 he purchased the eastern half of Newgrange (now Fineraigs) 'excepting 12 acres called Bandene (Ballindean) of old occupied by Paul Stirk'; the half of Clekkamyscleuche and Battlelaw; 6 acres in Cultra; the half of outfield of Byres; 13 acres of Bangove; 3 acres in Harlands; 16 acres of Dochrone; and 1 acre in Woodflat. Before 1631, he acquired also '4 oxgates of arable land of the north part of the manor of Balmerino,' called North Kirkton.

Peter Hay was a man of no small celebrity in his day. He took a keen interest in the ecclesiastical and political questions which then agitated the country, and twice appeared as an author. His first work (which extends to 306 pages, small quarto) was published in London in 1616, and is entitled—

‘A VISION OF BALAAM’S ASSE.

Wherein hee did perfectly see the present estate of the Church of Rome. *Written by Peter Hay Gentleman of North Britaine,*¹ for the reformation of his Countrymen. Specially of that truly *noble and sincere Lord, FRANCIS, Earle of ERROL, Lord HAY, and Great Constable of SCOTLAND.*

The book is dedicated to George Abbots, Archbishop of Canterbury; but prefixed to it is a long address to King James,

¹ There is ample internal evidence that the author of this book was the same Peter Hay who wrote the *First Blast of the Trumpet* noticed below, in which he designs himself of Naughton.

explaining why it was not dedicated to him. From this work we learn something of Peter Hay's early history. Like the head of his family, Lord Errol, he had been bred a Roman Catholic. But as 'Plato and other philosophers had travelled over the world to acquire natural knowledge, he thought it both ignominious and dangerous for him, if he should not pain himself to understand the truth of God's worship; whereupon, transported with the fury of this prejudice, and closing his eyes against the splendour of the Word which did shine at home, he resolved once to fine himself *intra limina apostolorum*, within the town of Rome, that pretended mother Church, without the which there was no means of salvation, as then he did imagine.' His travels had been extensive, and as 'in men who have travelled, we do look commonly for some accession of knowledge; for that cause it was, that he who also, among others, had brought the eyes of people upon him in this kind of expectation, did find himself bound by some virtuous discharge, to justify his peregrinations beyond seas, esteemed by many in that season of his age, and in so mean a state as he did possess, to have been untimorous, temerary, perillous, and unprofitable.' A person of worth 'did give this judgment of him, that he had gone abroad the voyage of King Saul, to bring home his father's asses, which bitter insectation, with many such like tempests of men's tongues, he had since (like a true and upright Ass) borne forth with no other armour than patience.' By these reasons and sarcasms, and also by the circumstance that only two 'beasts' are mentioned in Scripture as possessing the faculty of speech—the Serpent and the Ass—he had been induced to write his book and take to himself the name of Ass in the title of it. 'The Serpent (he says) opened his mouth to suborn impiety and rebellion against God; the Ass opened his mouth to reprehend sin in the Prophet! Therefore, seeing it was said that the Serpent was the worst of the beasts, it must be a just consequence that the Ass is the best and most simple of beasts, and most excellent for natural goodness.'

So sincere a Roman Catholic had he been, that, when in France, he had often heard more than twenty masses in one week. In a letter he had written to Lord Errol from Paris, he had praised his own resolution to come forth, like Abraham, that he might worship the Lord truly, and be blessed of Him in a strange land. 'All the while he was in France, his mind was busied in taking pleasure in those exterior shows [of the Romish worship] so gracious to his senses, and never seen of him before, that he took no leisure to lift up the veil which was so delicately painted, that he might see what poisoned and deadly hooks lay hidden under such pleasant baits, reserving his chief curiosity to have her contentment in the famous city of Rome, a place most proper for true discovery, and chiefest theatre of the world for knowledge of things.' The effect of his visit to Rome was, however, the reverse of that which he had anticipated. What he saw there was much worse than anything he had witnessed in France; and the pretended power of working miracles, the Pope's dispensations and indulgences, and the condition of the cloistral life opened his eyes to the true nature of Romanism. Returning through France, he had interviews with the famous Protestant, Casaubon, with whom he had been previously acquainted, and who now still farther exposed to him Rome's opposition to reformation. On his arrival in England, he delivered to King James—whom, of course, he compares to Solomon—some communications with which Casaubon had charged him. The King, 'by his rare and singular wit,' displayed in his table-talk, helped him still farther to a settlement in Reformation principles. Having reached Scotland, and being in Perth, where Errol was then confined, he, with his Lordship, often heard 'that great and divine preacher,' William Coupar, afterwards Bishop of Galloway, who, for Errol's instruction, preached against 'Rome's antiquity, universality, and succession,' which still farther benefited him. 'After this (he says) I went to dwell in Dundee for the space of two whole years, where I did most

diligently hear that excellent preacher, Master David Lyndsay, and his fellow-labourer in the church of that city, in whose worth, I think, doth consist no small part of the happiness thereof.' He likewise studied theology, and at length 'got a sure hold of the thread of God's Word, which is our only guide through this mystical pilgrimage of human follies, of which thread Christ hath left the one end here with us upon earth, in his Word, and hath tied the other upon the gate of heaven, which he did first open.'

Though he was thus led to renounce Romanism, he 'confesses to have been beholden to the Pope's humane and courteous behaviour towards him during his residence within his dominions, and to the true affection of some few of his Cardinals, in whose manners he did see nothing but virtuous conversation.' But to the charge brought against him by some Papists, that he went to Rome '*per, fure le spia*, to play the spy, and that he received the Pope's money, and paid him back with false measure at his returning homewards,' he answers, that he received nothing from the Pope except 'medals, beads, *Agnus Dei*s, indulgences, and such childish toys and trash, whereof he made small account even then, much less now. . . . He might have pursed the Pope's money, and would not.'

Besides the account of its author's recantation of Popery, the volume contains an exposure of the 'tyranny of Rome,' a discussion of the question of her reformation or downfall, and a lengthy argument in favour of Episcopal government of the Church, and of the use of ceremonies, vestments, and organs in her worship. Referring to the praise of God by the angelic host, as represented in the book of Revelation, (Chapters iv. xv. and xix.), he says:—'Lo! here we have plainly represented unto us not only singing, and that by repetition again and again, but interchangeable chanting in the Seraphims, in that they are said to cry one to another, Holy, Holy, Holy; which three sacred words, the emblems of the ever-blessed Trinity, when I hear in the *Te Deum*, in the

vulgar tongue, with a point of majestic correspondence gravely and reverently sung in the Cathedral Churches of England, how others are affected I know not; but for myself, methinks the very celestial temple of God is brought down among us, or we in these bodies wrapt up among the seraphims, and bearing parts in the quire of heavenly soldiers. Moreover, unto such vocal singing here is distinctly added the other help of adoring and adorning the heavenly Majesty by instrumental harmony, *the harps*; and they honoured with an attribute, *the harps of God.*' This book, though, like many of the writings of that age, abounding in quaint conceits and whimsical arguments, shows—as does also Peter Hay's other 'Treatise—that he was a close observer, an able, and sometimes eloquent defender of the opinions he had adopted, and well read in history, and in the classics and Christian fathers. The volume contains also a specimen of its author's powers in Latin composition, being a complimentary inscription to King James in elegiac verse.¹

Some satirical verses were made upon the Vision of Balaam's Ass by a Roman Catholic barrister of London, named Williams, who, as they reflected on King James and his Court, was hanged, drawn, and quartered at Charing Cross for the offence. The verses, which had a wide circulation, were these:—

'Some seven years since Christ rid to Court,
 And there he left his Ass:
 The Courtiers kicked him out of doors,
 Because they had no grass;²
 The Ass went mourning up and down,
 And thus I heard him bray,
 If that they could not give me grass,
 They might have given me hay:
 But sixteen hundred forty three,
 Whosoe'er shall see that day,
 Will nothing find within that Court,
 But only grass and hay, &c.

¹ See Appendix, No. XII.

² Grace.

• Which was supposed to happen true in Whitehall, till the soldiers, coming to quarter there, trampled it down.¹

Peter Hay's second book (extending to 158 pages, small quarto) was printed by Raban of Aberdeen,² in 1627, its author being then sixty years of age. This volume is entitled—

• AN ADVERTISEMENT TO THE SUBJECTS
OF SCOTLAND,

Of the fearfull Dangers threatned to Christian States; And namely, to GREAT BRITANE, by the Ambition of SPAYNE; with a Contemplation, of the truest Meanes, to oppose it. Also, Diverse other TREATISES, Touching the present estate of the KINGDOME OF SCOTLAND; Verie necessarie to bee knowne, and considered, in this Tyme, called

THE FIRST BLAST OF THE TRUMPET.

WRITTEN by PETER HAY, of NAUGHTON, in NORTH-BRITANE.*

The second Title is an imitation of that of a work by Knox.

This book made a great sensation, and was to have been considered, perhaps condemned, in the Diocesan Synod of St. Andrews on the 2nd of October 1627, as may be inferred from the following entry in the Synod minute of that date:— ‘My Lord Archbishop desyred that the purpose concerning Mr. Peter Hay of Naughton his buik suld not be mentioned in the publiek Synod, and declaired that his Lordship wald not be present if the sam war spoken of.’ Some writers have described the book as offensive to the Archbishop (Spottiswoode), but the opposite is more probably the truth. Row terms Peter Hay ‘a Papist, who was blyth that the Bishops were so risen, and rising to preferment in this countrey; but

¹ Howell's *Familiar Letters*, 9 August 1648.

² Raban was a printer from England, who first settled at St. Andrews, and afterwards at Aberdeen, being the earliest printer north of the Grampians. In another specimen of his printing, he is said to have styled himself *Laird of Letters*.

Sir James Balfour of Denmylne more correctly calls him 'a sworn servant of the hierarchy.' One portion of the book, entitled, *Reformation of the Barre and Advocats, how necessarie*, was replied to in verse by David Primrose in an *Apologie for Advocates*. (Edinburgh, 1628, 4to.)¹

Sir James Balfour says that amongst Articles which were brought to Edinburgh, subscribed by the King, dated Wainstaid, 12th of July 1626, one—No. 9—was:—'You shall desyre Mr. Peitter Hay of Naughton to deliver his booke to be perwssed by the Archebischepe of St. Andrewes and you; and quhen you haue reformed suche thinges as you thinke fitting, that you cause putt the same to the presse and publishe it.' Article No. 10 was:—'Ye shall certifie the said Mr. Peitter from ws, that wee haue takin notice of his good service done to our laite deire father [presumably in connection with the Gowrie conspiracy, as already noticed] and of his ability and sufficiency to serue ws; and quhen fitting occassione shall offer, wee shall not be forgetfull, bot haue a caire of his preferment. *Sic subscribitur*,
CHARLES REX.'

In this treatise the author writes in a bellicose spirit against Spain, and is very severe on the Protestant states for not resisting her ambitious designs. Owing to changed political conditions, the first part of the book has lost much of its interest; yet it contains not a few graphic passages. Spaniards, Frenchmen, and Germans are described from personal knowledge of their habits and institutions, acquired by the author during his travels. In the latter part of the volume he discusses various questions of home politics in Church and State; and, throughout, praises the virtues of King James in very extravagant terms. As a specimen of the latter portion of the

¹ Both of Peter Hay's works are rare—the *Advertisement to the Subjects of Scotland* excessively so. Dr. David Laing's copy, at the sale of his library in 1879, brought £9; and the same price was paid for another copy of this slim volume at the sale of Mr. Whitefoord Mackenzie's books in 1886. A copy of Primrose's *Apologie for Advocates*, supposed to be unique, at Dr. David Laing's sale brought £32.

book, and as showing how the Reformation in Scotland affected tenant-farmers of Church lands which, like those of Balmerino parish, had been afterwards 'erected' into temporal lordships, the following passages may be quoted, in some parts of which the author had probably his neighbour, the second Lord Balmerino, in his eye :—

'The old Abbot and his convent, anciently following the monastic life, exempted from public offices, or travelling to Court or Session, or any else-where abroad, they were content with the payment of their rental in easiest manner, and oftentimes with less, and did bestow great part thereof in hospitality to the payers; and albeit their poor tenants were obliged to them for service of harriage and carriage, yet they did impeach them no more but once a year to lead in to their cloister, upon the cloistral charges, some fleshes, fishes, and fuel: this was all. But now with the change of the lord, the tenant hath changed the happiness of his poor condition. For why? To speak sincerely, the tyranny of the Papal Abbots was exercised most, in that case, against their King, by spoiling from him the vassalage of his natural subjects; otherwise they were most bountiful, and indulgent to their poor tenants, who now by this change are brought to as pitiful slavery as the Israelites were [in] under Pharaoh. Their lord, he is not a Church-man, nor of the cloistral profession; he hath continual a-do with Court and Session; he hath daily occasion of sending carriages, and bringing from abroad; the basest of his servants must not go a-foot, he must be carried, if it were upon the neck of his poor tenant; he must labour his lord's vineyards, and make his brick, with much hunger in his belly the meanwhile. The King cannot help him, because his lord hath the authority of an heritable court, and is absolute over him; he will not lead his tithes, but still he must have more than the worth in bolls; and when it is so, greater prices than be ordinary; if he have to send through the country his cooks, the poor man must bring his horse from the harrows, albeit the season were never

so fair; and a number of like things, which if they be not presently done, he taketh decreets to himself in his own courts (which no Christian king doeth), and sendeth his officers, to poynd the poor creature with such rigour, that if there were no more in his house but the pot wherein his silly portion of meat is preparing, it must be taken from him; that very sure it is, that Christian people be not so oppressed under the Turk.* And again—‘If the nobleman can put a bridle in a gentleman’s mouth [as Lord Balmerino could put one in Mr. Peter Hay’s!] by any right to his tithes, although he were his nearest kinsman, he can (as every man seeth) command him as his horse. He causeth the poor labourers of the ground to lead his tithes to a milne, perhaps to his barn-yard too, and whereas they were illuded, in the beginning of Reformation of religion in Scotland, and made to believe that they should pay but the fifteenth sheaf, now it [the tenth sheaf] is so rigorously exacted, that if there be a stook ruffled with the weather, or with the beasts, that the tenth-master will not have: he must have the best. And in place to shave the poor man’s hair gently, by a violent pull he bringeth with him a portion of his hide.’

This volume contains a specimen of its author’s poetical powers in the vernacular, as the other showed his ability in the composition of Latin verse. It is a poem of eighty stanzas, and is entitled *An Heroicke Song in prayes of the Light, most fitting for the Nightes Meditation*. The following are the first five stanzas, the spelling being here, as in the previous extracts, modernized:—

Now down is gone the stately globe of light
Which Thou, Great God, created’st for the day,
And we are wrapt into the clouds of night,
When sprites of darkness come abroad to prey.

Our body’s from its functions releast,
Our senses are surprised unto sleep:
To guard our souls, Lord Jesus Christ, make haste,
Deserted thus into a fearful deep.

Keep light into the lantern of our mind,
 For to direct our watching sprite aright :
 That though our foes were all in one combined,
 They may not yet attrap us by their sleight.

Light was the first-born daughter of the Lord,
 Who with her beams did bask and beautify
 The vast chaôs, before of God abhorred,
 And made her members lovely, as we see.

Yet is this Light nought but a shallow stream
 Of that above, in glory infinite,
 And so but of His shadow bath the name,
 Who did into that narrow globe confine it.'

Near the conclusion of the poem are the following stanzas, in which the author imagines the several orders of creation harmoniously uniting in celebrating the praises of the Most High:—

'There thou shalt see Christ settled in his throne,
 As golden Phoebus in his silver sphere ;
 Amongst nine choirs of angels, Lord alone ;
 Like planets placed about his royal chair,

Where troops of saints, like stars, do move astray,
 As scaly squadrons sport into the deep :
 So in that Lightsome ocean they play,
 And still an heavenly harmony do keep,

Of music, that can never be expressed ;
 Yet, by a sensible similitude,
 We may imagine that it is addressed
 By four chief parts of men, so understood :

And that, by several alternatives,
 A mutual and mighty melody,
 One theatre t' another aye derives,
 Sounding the glore of that Great Majesty.

The Alto angels sing, as I suppose,
 Of 'stablished rank, the foremost stage they fill ;
 To celebrate His Providence they choose,
 And divine names belonging thereuntill.

The Tenor, by the voice of saints, resounds,
 The praises of his sanctity they sing ;
 And this echo from stage to stage rebounds,
 Holy, holy, is our Almighty King.

The Bass is tuned by harmon' of the spheres,
 The sweet consent that we see them among,
 The true characters of his wisdom bears,
 And learned¹ hold them vocal in their song.

The Hallelu of the Church militant
 Mounts up, to make the Counter Bass perfyte :
 With lofty strains of music resonant,
 His greatness and his merey they indite.

The subtle alchemist can separate
 The quintessence, and make it to ascend :
 So are the Church prayers alembicate
 By that great Sprite who doth her still defend.'

Peter Hay's conduct towards the second Lord Balmerino in reference to a supplication to King Charles I. which nearly cost that nobleman his life, will be found noticed in the following Chapter.²

Lieutenant-Colonel James Hay, already mentioned as a son of Peter Hay of Naughton, and formerly Laird of Forret, was one of the gentlemen volunteers who were with Montrose at Kirkwall in April 1650; and when Montrose was defeated at Karbester, or Corbiesdale, near Invercarron, Colonel Hay was taken prisoner, and ordered by the Scottish Parliament to be sent in custody to Edinburgh. He must have soon thereafter changed his politics, as Lamont of Newton informs us that in 1654 he, 'a gentleman intimat with the English, and for them, was chosen att Cuper of Fyfe, by the gentrie of Fyfe, for ther comissioner' to the Parliament to be held in London, under Cromwell, in September of that year.

GEORGE HAY, eldest son of Peter Hay, was 'the next Laird of Naughton. Lamont informs us that in 1619 he was chosen

¹ *Learned*, i.e. learned men.

² See page 532.

one of the two Commissioners to the Scottish Parliament for the shire of Fife. In the following year he was appointed one of six persons 'to visit the counts of His Majesty's treasury and his household affairs.' Being opposed to Cromwell's usurpation, he was fined in 1654, by the Protector, in the large sum of £1000 sterling. Many of the Fife Lairds never recovered from the losses which they sustained at this time by the exactions of both the political parties who divided the country. Lamont states that Patrick Hay, Naughton's brother, was one of several gentlemen who were kept prisoners by the English in Edinburgh Castle, and who, on the 28th of May 1654, escaped over the Castle wall by tying their sheets and blankets together, and using them for ropes. Another of the party was Lord Kinnoul. The melancholy fate of the wife of Patrick Hay, Naughton's son, is thus narrated by Lamont, under the 30th of June 1668:—'Margaret Sword, the deceased Provost Sword,¹ att St. Andrews his dawghter, leatly wedded to Mr. Pa. Hay, one of Nawghton's sons, was interred att Balmirino in the day tyme in like maner. Some dayes before, haveing gone owt to the Nawghton to make a visitt from St. Andrews, she fell downe a stair ther, and brack both hir leggs, and putt hir armes owt of joynt; of which fall she shortly after dyed.'

Another son of this Laird was John Hay, D.D., who was translated in 1673 from the office of Regent in St. Leonard's College, St. Andrews, to the church of Falkland, from which he was 'outed' at the Revolution for his Jacobite principles. In 1682 he acquired the estate of Wester Conland. Another son of George Hay, named Thomas, was an officer in the King's Scots Guards, and was the father of James Hay, minister of Balmerino. Isabel, eldest daughter of George Hay of Naughton,

¹ There is a monument in St. Andrews Cemetery to a James Sword, who died in 1657, probably the person here referred to. It is stated of him that for so many years he had lived in Christ, *vixit in Christo*; but some one has put a dot after *vix*, which makes the words read *vix erat in Christo*, 'he was scarcely in Christ.'—(Lyon's *History of St. Andrews*, vol. ii. p. 102.)

was married in 1650 to the second Sir John Leslie of Birkhill. 'The marriage feast (says Lamont) stood att Nawghtin in Fyfe.' This lady presented her brother, the minister of Falkland, with two silver Communion cups for that church, in which they are still used. We have seen that her father presented two similar cups to Balmerino church, and that other two were afterwards added by the bequest of his grandson.

PETER HAY, eldest son of George Hay, was his father's successor in Naughton. Concerning him Lamont has the following entry in his Diary, under July 1655:—'The young Laird of Naughton, surnamed Hay, in Fyfe, married the young lady of Pittreue, Fordell Hendersons sister; they were married at Achtertoulle by Mr. Andro Waker. They were at Hal-yards, be way of visit, and none knew that they intended to be married so sudenlie.'

In 1670 Peter Hay obtained a Crown charter of all the lands then possessed by him, whereby they were united in a barony, to be called the 'barony of Naughton.' This charter was ratified by Parliament in 1672. The barony thus created anew comprehended various lands which, as we have seen, did not form part of the original barony, while, on the other hand, many other lands of that barony were not included in it.

In the persecution which raged at this period, Patrick Hay was one of those who suffered for his Presbyterian principles. It appears that he was imprisoned. Wodrow states that on the 23rd of July 1685, Patrick (brother, apparently, of Peter) Hay of Naughton was liberated under a bond of £10,000 sterling, to appear when called. In 1690 Peter Hay was a member of a Commission of the General Assembly appointed to visit the Presbyteries north of the Tay, and to plant ministers, etc. In that and following years, he was one of a Royal Commission for the visitation of Universities and schools, under the Revolution Government. Having died in 1704, he was succeeded by his son John.

JOHN HAY was a captain in the army, was twice married, and died in 1709 without surviving issue.

ROBERT HAY, brother of John, succeeded him, and had a numerous family. He had been previously designed of Drumcarro, and in 1704-5 had rented Birkhill House. In 1718 he was appointed a member of a Royal Commission for visiting the University of St. Andrews. In the same year the Earl of Rothes, hereditary Sheriff of Fife, appointed him Sheriff-depute of the county; and in 1722 he re-appointed him.

On the 6th of December 1717, Alexander Hay, son of Robert Hay of Naughton, was murdered on the High Street of Edinburgh by Stewart Abercrombie, a limner, or portrait-painter, in that city. The painful story illustrates some of the customs of society at that period. On the Sunday preceding the murder—the 1st of December—these two persons, along with several others—men and women—including two sons of the deceased Sir Robert Chiesly, Provost of Edinburgh, had been in the house of one Yeatts, a trumpeter, at Clockmilne, near Holyrood Palace; and Abercrombie having risen from his seat and gone to the door of the room, Hay took possession of his seat, and on Abercrombie's return refused to yield it to him. Threatening words then passed between them, and Abercrombie pulled off Hay's hat and wig, and otherwise insulted him. James Chiesly interposed to stop the quarrel, and for this purpose took Hay away with him, and lodged him that night in his chamber. In course of the week following, Hay mentioned to James Henderson of Laveroklaw (in Forgan parish) that he had a quarrel with Abercrombie, and desired him to be his second—doubtless in a duel. Cellars for drinking parties being then usual in Edinburgh, where wine or beer was the common beverage, Abercrombie was, on the night of the 6th December, in the cellar kept by Mrs. Lindsay near the head of Blackfriars Wynd, in company with the two Chieslys and others, till about nine o'clock, when Hay came and called out James Chiesly, and desired to be allowed to come into the

company, which Chiesly endeavoured to dissuade him from attempting, lest the quarrel should be renewed. Hay then went away. Shortly after this, Abercrombie was called by one of the servants of the house to go out and speak with his (Abercrombie's) wife, who had been purchasing some tripe for supper, and had it in the corner of her plaid. He went out, and soon returned. Some time after, Abercrombie was again called out, and, leaving his hat in the room, went out, and meeting with Hay, they retired into a side room, where they conversed for some time. Abercrombie was overheard saying, that Hay 'had better sleep and wake upon it.' They then passed out into the street, Abercrombie being without his hat, and Hay having a laced hat on his head. There they were observed to be quarrelling and struggling. Abercrombie was seen to have his naked sword in his hand, and to give a stab therewith to Hay, who had no sword drawn but was heard to say, with an oath, 'You might have stayed till I had drawn my sword, but you have murdered me.' After this, Abercrombie was seen to scramble on the ground as if searching for his wig, and then to run hard down the wynd, where several persons met him with his sword drawn, but without his hat or wig. Meanwhile Hay ran to Lindsay's cellar, and, calling for James Chiesly, told him he was murdered, and had not got fair play, and that his sword had not been drawn. Accordingly his sword was found in the scabbard. Shortly after, he dropped down and died. These and other things were proved in course of Abercrombie's trial, which commenced on the 27th of January 1718, and lasted several days, filling upwards of sixty pages of foolscap in the Register of the Court of Justiciary. Sentence of death was pronounced on the 10th of February against the criminal, and it was to be executed at the Grass-market on the 26th of that month.

Robert Hay was the last Laird of Naughton of the name of Hay. The estate, being heavily mortgaged, was in 1732 managed by a judicial factor, and was brought to a judicial

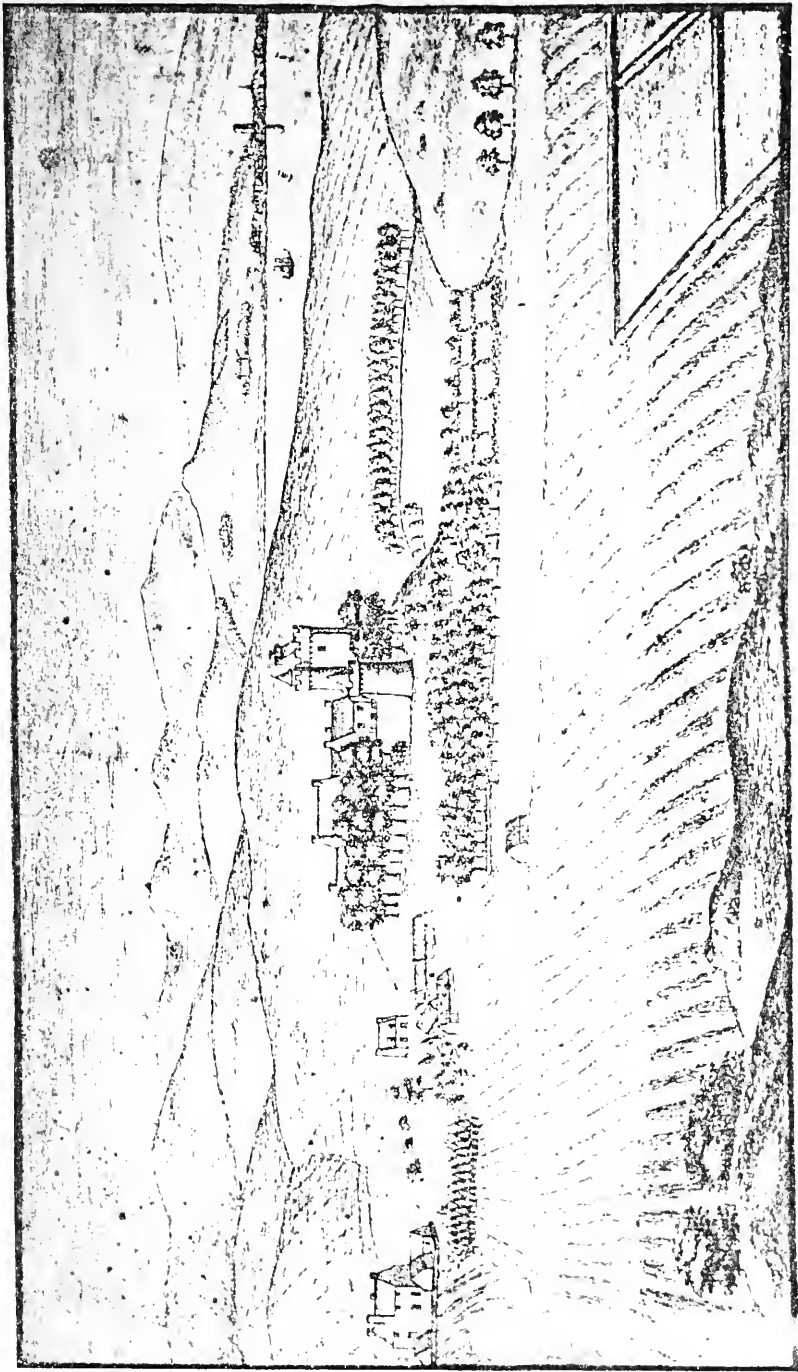
sale by the creditors in 1737. Robert Hay appears to have left Naughton several years previously.¹

§ 4. THE MORISONS AND DUNCANS OF NAUGHTON.

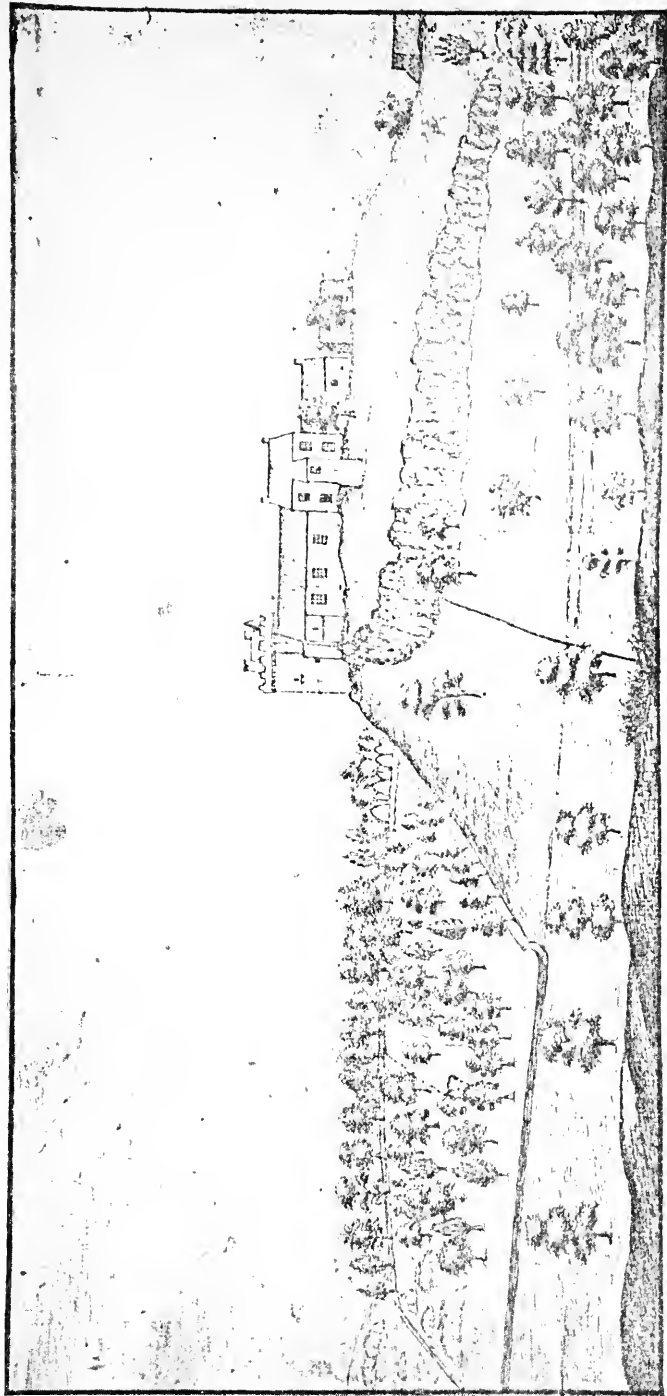
When Robert Hay of Naughton became involved in pecuniary difficulties, his wants, it is said, were frequently supplied by loans of money from William Morison, merchant, Dundee, a man of frugal business habits, who, by his diligence and economy, had accumulated a large amount of wealth. Morison was in the habit of appearing at Naughton in a very unpretending style, and wearing plain threadbare garments; in consequence of which he was sometimes supposed to be a poor wanderer in quest of charity, rather than a man of means who had come to supply the wants of the Laird, and at the same time to receive ample security for his money. On one occasion, when one of Mr. Hay's sons, a gay, dashing young man, whose high spirits were nowise depressed by his father's difficulties, was riding on horseback, he met Mr. Morison walking in the grounds of Naughton. Being unacquainted with the unassuming stranger, and disliking his appearance, young Hay dismounted, and gave him a thorough whipping with the horse-whip which he carried. On returning to the Castle, he related his performance to his father, who, being shocked at his son's restless conduct, replied in dismay, 'Laddie, you have whipped the Laird of Naughton!' His words turned out to be true; for when the estate was sold, it was purchased by this William Morison, who was the chief creditor, and whose father, William Morison, had been a merchant in Dundee, and for some time a Bailie of that town.

In 1745, WILLIAM MORISON, junior, obtained a Crown charter in his own favour, and in that of James Morison his eldest son, of the barony of Naughton, including the superiority

¹ See Appendix, No. XXVI. § 5.



*The South View of Sionbury, Hampshire, as depicted when you arrive in a parish of Mils. distant to
the Southward thereof, John De Witt, engraver, 1760*



The North View of the Castle of Southampton with the Wharfedale from the rising Ground opposite the Bridge
John A. Kneller del. 1763

of Seggie, Sandford-Hay, Redmyre, and Hay's Mills, in the parishes of Leuchars and Forgan; with the property of half the lands of Seggie, and of the lands in Balmerino parish acquired by the Hays in 1621 and subsequently. He was Treasurer and Dean of Guild of Dundee for several years, and married the daughter and heiress of the Rev. James Gray, minister of Kettins; by which marriage he acquired estates in Perthshire.

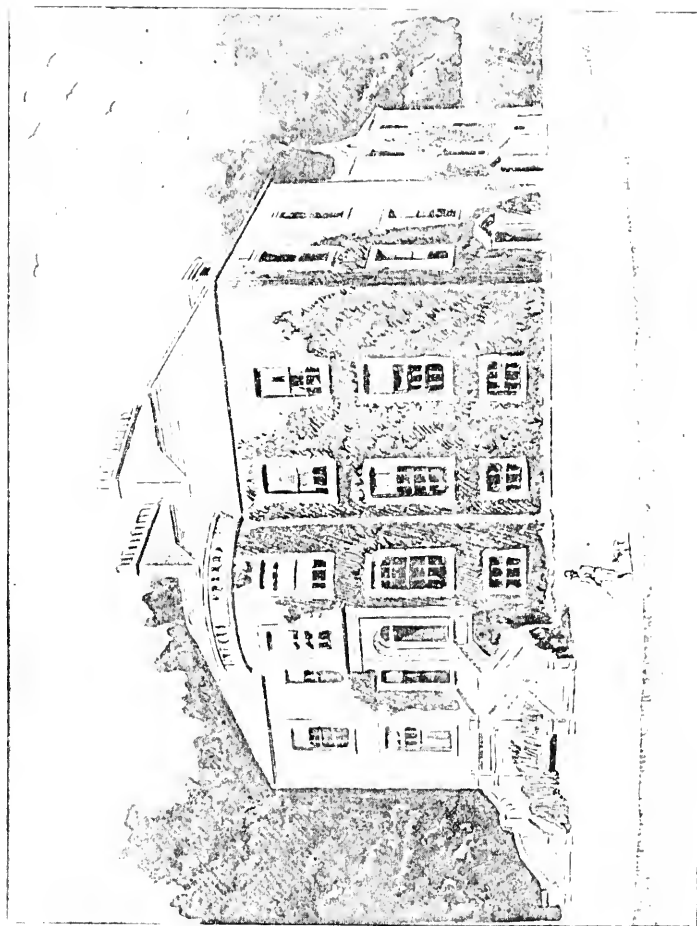
William Morison was succeeded in 1772 by his son JAMES, who, as his grandfather had been, was a Bailie in Dundee.¹ In 1778, he obtained a Crown charter of his father's estate. He was the only one of a family of nine who reached the age of maturity. He lived for a time at Bellfield, in Cupar, coming out to Naughton in summer only, where he occupied a two-storied house in the more modern part of the Castle buildings. Eventually he resided constantly at Naughton, having built the present Mansion-house in the year 1793. About the same period the tower of the old Castle, being in danger of falling, was undermined, and taken down, and the whole buildings dismantled. The Lairds of Naughton had lived on the Castle Rock for about six hundred years previous to that date. There is a tradition that on one occasion the wife of a Laird of Naughton, who had become insane, threw her child out of a window of the Castle, but that the child was saved from being precipitated to the bottom of the deep valley behind the Castle by being caught in the branches of a tree. It is said that at one time a lantern was kept burning in the tower by night to guide ships entering the Tay. There are still preserved in Naughton House two old sketches which give the front and back views of the Castle buildings as they stood in 1760. James Morison was reckoned a very convivial man even in those convivial times,

¹ Some accounts of this family give *two* successive Lairds named James Morison; but an examination of the Naughton title-deeds, courteously made by James Brookman, Esq., has shown that there was only *one* Laird of that name.

and many stories are told of his hospitality, and good-humoured freaks amongst his tenants and others. He married the daughter and heiress of the Rev. David Maxwell, minister, and Laird of part, of Strathmartine, but his daughter Isobel was the only one of his children who survived him. His only son, William, became Colonel of the Tayside Fencibles, a regiment raised by him in the district, and which appears to have been otherwise called 'The Royal Fifeshire Regiment of Yeomanry Cavalry,' and to have been divided into seven troops. It is said that the intended embarkation of this regiment for foreign service, which was much opposed by the men as being contrary to the terms of their enlistment, was at the eleventh hour stopped by Government in consequence of Colonel Morison's energetic remonstrances. Having run into debt, he was obliged by his father, who had a just horror of debt, to sell the estate of Strathmartine, which he inherited from his mother, though much less than its real value was obtained for it.

James Morison died in 1816,¹ and was succeeded by his daughter ISOBEL. She was married to William Bethune of Blebo (paternally Chalmers), who assumed the additional name of Morison. Their only child, Isabella Maxwell Morison, died at Paris in 1818, in the twenty-third year of her age. On the death of William Bethune Morison, his widow, now Mrs. Bethune Morison, resided at Naughton, where she died in 1850, in the ninety-first year of her age. She bequeathed the estate of Naughton to a distant relative, Adam Alexander Duncan, only son of Captain the Honourable Sir Henry Duncan, who was the second son of Viscount Duncan, the hero of Camperdown. Mr. Duncan had been an officer in the 93rd Regiment. Mrs. Bethune Morison inherited from her mother the estates of Drimmie and Boglea. She sold the former, and purchased Nydie, which she bequeathed to Major Bethune, of the family

¹ There is a portrait of James Morison at Naughton, by Sir David Wilkie.



NAUGHTON HOUSE, FRONT VIEW.

of Bethune of Blebo. She left Boglea to Bethune James Walker, Laird of Fawfield, a relative, who then assumed the name of Morison. She left, besides, a sum of about £15,000 to various connections and friends, including a legacy to the poor on her estate.

Mr. Duncan, on his accession to Naughton in 1850, assumed the additional surname of Morison. In 1853 he married Catherine Eunice Mackenzie, daughter of Major Mackenzie of Fodderty. He died in 1855, when the estate was inherited by their only child, Catherine Henrietta Adamina Duncan Morison. A celebrated herd of Aberdeen-Angus cattle was brought together by the ladies of Naughton, and maintained for many years. At stock sales these animals fetched very large prices. The herd was dispersed, being sold by auction at Naughton, on the 3rd of September 1896, when a famous five year old bull, 'Edrie,' brought 240 guineas.

In 1897, Miss Morison-Duncan (which surname she had some years previously assumed) was married to Lieutenant-Colonel Alexander William Anstruther, R.A., of the family of Thirdpart, who then assumed the additional name of Duncan.¹ In the same year, a handsome and commodious Hall was erected in the village of Gaudry by Mrs. Anstruther Duncan for the benefit of the parish, in memory of her mother who died in 1891. In 1887, the gift, by the latter lady, of a park of about two acres in extent had been announced by her at a meeting at Naughton connected with the Queen's Jubilee, in commemoration of that auspicious event. The Hall, with a caretaker's house attached to it, has been erected on a portion of this ground, and is seated to accommodate about 200 persons. The ornamentation of the interior has been tastefully executed. Sliding panels extending across the middle of the Hall render its western half suitable for a reading-room; these panels being drawn aside when the Hall is used for lectures or concerts.

¹ See Appendix, No. XXVI. § 6.

CHAPTER II

THE LAIRDS OF BALMERINO

'Let History tell, where rival kings command,
And dubious title shakes the maddened land,
When statutes glean the refuse of the sword,
How much more safe the vassal than the lord;
Low skulks the hind beneath the rage of power,
And leaves the wealthy traitor in the Tower,
Untouched his cottage, and his slumbers sound,
Though Confiscation's vultures hover round.'

—JOHNSON.

§ 1. THE ELPHINSTONES, BARONS BALMERINO

SIR JAMES ELPHINSTONE, parson of Invernochty in Aberdeenshire, the lands of which belonged to his family, was the third son of Robert, the third Lord Elphinstone. Like many other Scottish youths at that period, he received much of his education on the Continent. In 1586 he was appointed a Lord of Session, by the title of Lord Invernochty. In 1589, when King James VI. went to Denmark to marry the Princess Anne, Elphinstone was appointed 'Secretary for the Latin and French' languages to the Council in Edinburgh; and when his Majesty with his bride landed at Leith, he made an oration in French, congratulating the Princess on their prosperous voyage homewards. In 1595, he was selected to be one of the eight Commissioners of the Exchequer called, from their number, the King's Octavians. In 1598, he was made Secretary of State, and the Abbey of Balmerino was erected into a temporal Lordship in his favour in 1603-4, as has been already stated. On the 9th of August 1603, he was created Keeper of the Abbey of Holyroodhouse, its precincts,

and parks. On the death of Queen Elizabeth, as Secretary he read at the Cross of Edinburgh the proclamation of James VI. as King of Scotland, England, France and Ireland, Defender of the Faith. Soon afterwards, he was nominated one of the Scottish Commissioners to treat of a Union then projected with England; and when the negotiations were ended, the Scottish Privy Council sent him to convey their thanks to King James, £2000 being allowed him for the expenses of his journey. In 1605 he was raised to the Presidency of the Court of Session; and so high was the King's opinion of him, that he intended to make him English Secretary of State,¹ but his career of advancement was stopped by the following incident.

In 1599 James Beaton, Archbishop of Glasgow and ambassador of King James at the French court, suggested to Lord Balmerino as Secretary of State, that it would be advantageous to the King's interest, in his prospect of accession to the English throne, if his Majesty would consent to hold correspondence with the Pope, who might thus be induced to influence the Catholics of England in his favour. Sir Edward Drummond, a relative of Lord Balmerino, was at the same time desirous that Chisholm (or Drummond?), Bishop of Vaizon, their mutual kinsman, should be made a Cardinal; who, being a Scotsman, would be a fitting medium of communication between King James and the Court of Rome. Lord Balmerino accordingly endeavoured to induce his Majesty to write to the Pope, requesting that Chisholm should be promoted to the Cardinalate for the purpose specified, but without success, for though, according to Balmerino's account, the King made no scruple about writing to the Pope, he would not consent to give him his ordinary titles of *Pater* and *Beatissime*. His lordship, however, afterwards took it upon

¹ According to Scotstarvit, 'he was in such favour with King James, that he craved the reversion of Secretary Cecil's place, . . . which was the beginning of his overthrow,' that is, by making Cecil his enemy.

him to send a letter to Pope Clement in the King's name making the same request, and containing expressions of high regard for the Pontiff and the Catholic religion. This letter he slipped in among other papers ready for the signature of the King, who signed it in ignorance of its contents; and it was despatched to Rome. A copy of it having been sent from Italy to Queen Elizabeth by the Master of Gray who acted there as her spy, she expostulated with King James for his holding communication with the Pope; but he professed to know nothing of it. Lord Balmerino also denied all knowledge of it, and the affair soon seemed to be forgotten. But King James having, a few years after his accession to the English throne, written a treatise entitled *An Apologie for the Oath of Allegiance*, against two briefes of Pope Paul V. and a letter of Cardinal Bellarmine, the latter taunted his Majesty with having changed his former favourable opinion of the Roman Catholic religion, as expressed in his letter to Pope Clement. The King now saw that the matter was too serious to be ignored, and sent for Lord Balmerino, without acquainting him with the reason. When his lordship came to Royston, where the court then was—in October 1608—and was examined, he then, and in narratives subsequently written by him, confessed that one morning, when the King was going a-hunting in haste, he brought to his Majesty a number of letters to be signed by him in favour of the Bishop of Vaizon, addressed to the Dukes of Savoy and Florence, and to some Cardinals; that amongst these despatches he shifted in a letter to the Pope, having no superscription in the beginning nor above the space left for his Majesty's name, and got him to sign it along with the others; and that he then directed Sir Edward Drummond, who had drawn up the letter at his request, to write the Pope's titles at the head of it, and the words *Sanctitas* and *Filius* above his Majesty's subscription. He declared, however, that his only motive had been to promote King James's accession to the English throne

by an act which would gratify the Roman Catholics; and he maintained that his device had this effect.¹ The English Privy Council took a different view of the matter, being of opinion that the Gunpowder Plot had been the result of the disappointment of the Papists, who had expected from the King's letter to the Pope that he would become a Roman Catholic. It was generally believed that Lord Balmerino was induced by promises of his life and estates—promises which were certainly made to him—to conceal some circumstances of this affair, and to falsify others, so as to exonerate his master from blame; and that he suffered for what had been as much the King's act as his own. 'It is not likely,' says Calderwood, 'that he would have been so forward for advancement of the King to the crown of England if the King himself had not been privy to it, yea, an urger of it; howbeit, after, when he was troubled, (to procure the King's favour) he did cast this cloke upon it. And yet he attained not to his intent.'²

Lord Balmerino was now deprived of his membership of the Privy Council of England, and sent as a prisoner to Scotland. At Newcastle, on his journey northwards, he was observed to shed tears; and at Berwick was heard to say, 'I wish I had been made a sheepkeeper when I was made a scholar.' He was first confined in Edinburgh Castle, and was thence removed to Falkland, where his offence had been committed. Afterwards he was taken to St. Andrews, and tried in the Town Hall there for treason, it being his own request that his trial should not take place in Edinburgh. Having petitioned that his sentence should not be pronounced till the King's pleasure should be known, and his Majesty

¹ The next elder brother of Lord Balmerino was Rector of the Scottish College at Rome.

² Calderwood, vol. v. p. 740. See also the *Register of the Privy Council*, under that period. A correspondence between Lord Balmerino and Secretary Cecil is given in the Ninth Report of *Hist. MSS. Commission*, and in the *Elphinstone Family Book* by Sir William Fraser, vol. ii.

having himself given orders to the same effect, he was brought to Edinburgh,¹ and there in the Tolbooth, on the 31st of March 1609, was sentenced 'to want the head,' as Scotstarvit expresses it, to be attainted in blood, and deprived of all his offices and possessions. He was immediately brought to Leith. Thence he was taken to Falkland, but was allowed to wear his sword; which was thought strange leniency towards a condemned traitor. The sentence of death was not executed; and in October of the same year there came a warrant from the King to give him free ward in Falkland and a mile around it on his finding caution not to escape, under pain of £10,000. In 1610 he received warrant under the King's hand, giving him full assurance of his life, and was allowed to reside in his own houses in Forfarshire and at Balmerino, at which latter place he died in 1612 'of a fever and waiknes in his stomach,' says Sir James Balfour, 'some few months after the death of his arch-enemy and competitor, Cecil, Earl of Salisbury, after whom, if any time he had survived (as was talked by them that best knew the King's mind) he had been in greater credit with his master than ever.'² According to others, he died of a broken heart.³

¹ Scotstarvit says that the people of Edinburgh had little favour for him, 'because he had acquired many lands about the town, as Restalrig, Barnetoun, and mills of Leith; so that James Henderson, the bailie, forced him to light off his horse at the foot of Leith-Wynd, albeit he had the rose in his leg and was very unable to walk, till he came to the prison-house.'

² Balfour's *Annals*, vol. ii. p. 30.

³ Calderwood says that Lord Balmerino died about the end of May; but a stone, now built into the wall of a house in Gaudry, but taken from another building, probably records his death as having taken place on the 21st of June. This stone, which is beautifully carved, but now much injured, bears on its upper part a helmet, having round it a motto, of which the only letters that are legible are the first and last, or parts of them,—'EX OVA' The lower portion appears to have contained a shield, on the right side of which are the letters ^L_{IP}, which may stand for Lord James Balmerino, and on the left—'21 June 1612.' There was no other person of *eminence* belonging to the Parish, or whose name had these initials, who died about that time. This stone (which is only about a foot square) or a larger one of which it formed a part, was most probably placed over Lord Balmerino's grave in the Balmerino aisle of the old church.

Lord Balmerino was undoubtedly the ablest Scottish statesman of his time. Spottiswoode, however, says of him, 'He made small conscience of his doings, and measured all things according to the gain he made by them. The possessions he acquired of the Church kept him still an enemy to it, for he feared a restitution should be made of those livings if ever the clergy did attain unto credit.' James Melville, in his *Diary*, calls him the 'King's special agent against the ministers.' He acquired baronies and estates in many districts, including Barnton, Restalrig, Ballumby, Innerpeffer, and Dingwall, and was patron of twenty-three churches—most of them in the northern counties. In 1607 he, along with James Spens of Wormiston and Sir George Hay of Netherlyff, obtained Crown charters of the baronies of Glenelg and Lewis, with the Castle of Stornoway, etc., and certain lands in Skye. This was part of King James's scheme for colonizing those regions; but it does not appear that Lord Balmerino ever visited the places mentioned, and the scheme ended in failure.

In October 1609, SIR ALEXANDER DRUMMOND of Meidhope, a Lord of Session and relative of Lord Balmerino, received a gift under the Privy Seal of the liferent escheat and forfeiture of his Lordship, which gift was renewed in September 1612. In June 1613, we find Sir Alexander, as feudal superior, granting a charter to Robert Auchmouty of certain lands in Balmerino parish.

JOHN, second LORD BALMERINO, eldest son of the first, was restored in blood and to the peerage in August 1613. In September 1614, he obtained from King James a charter under the Great Seal, conferring upon him a gift of his father's estates, and proceeding upon the resignation of Sir Alexander Drummond.

Lord Balmerino became a leading opponent of the Government measures. In 1633, Charles I. being then in Scotland, some members of Parliament resolved to present to his Majesty a petition for redress of grievances, especially against

two Acts—one extending the King's prerogative over causes spiritual as well as temporal, and empowering him to prescribe vestments for the clergy; and the other ratifying the Episcopal government and ritual of the Church. Being desirous, however, that the King should be made acquainted with the petition before it was formally presented, the subscribers entrusted it to the Earl of Rothes, who showed it to his Majesty. Having read the petition, the King returned it to Rothes, saying—in accordance with his claim to absolute power—‘No more of this, my Lord, I command you’; whereupon the matter was allowed to rest.

Some time after this, Lord Balmerino, who had kept a copy of the petition (which had been drawn up by William Haig, an eminent lawyer) interlined by himself, happened to show it, in course of a conversation about the corruptions in Church and State, to John Dennure, a writer in Dundee and his own confidential agent, while the latter was on a visit to his Lordship in his house of Barnton. Contrary to Balmerino's injunctions, and without his knowledge, Dennure made a copy of the document, and carried it home with him. ‘The said Mr. John,’ says Bishop Guthrie in his *Memoirs*, ‘happening in his journey homeward to lodge at the house of Mr. Peter Hay of Nachton [author of the Vision of Balaam's Asse, etc.], fell to speak with him upon that subject, and to reckon up the corruptions of the times, whereupon Nachton replied, Where have ye learned, Mr. John, to speak so well in State affairs? Doubtless you have been with your patron Balmarinoch; To whom Mr. John answered, You have guessed it; Balmarinoch is indeed my informer, and, moreover, showed me a petition, whereby he and his associates intended to have complained to the King, but he would not hear it; and I have in my pocket a copy of the petition. Nachton, carrying no good will to Balmarinoch, and withal being very Episcopal, found the way to get the petition from Mr. John, and, some days after he was gone, went to the Archbishop of St.

Andrews, and delivered the copy to him, with an account of the discourse which had passed betwixt Mr. John and him in reference thereunto. Whereupon the Archbishop found himself obliged to acquaint the King therewith.' Burnet says that the Archbishop, who appears to have imagined that the petition was going about for subscription, 'began his journey to London, as he often did, on a Sunday, which was a very serious thing in that country.'

Lord Balmerino was in consequence of this affair examined before the Privy Council in June 1634, and was confined to Edinburgh Castle till the 30th of March 1635, when he was tried for sedition and lese-majesty by a jury, and, being convicted by a majority of only one, had sentence of death pronounced upon him. His cause was now warmly espoused by the people, who threatened either to rescue him, or to put to death the judges and jurors who had condemned him, and to burn their houses. The King reluctantly yielded to these menaces; and after an imprisonment of more than thirteen months, his Lordship was, on the 16th of July, set at liberty to the extent of being only confined to Balmerino and six miles around it. In November following he obtained entire freedom. His narrow escape sunk deep in the hearts of the people, and increased their hatred of the bishops; and according to Burnet, the ruin of the King's affairs in Scotland was, in a great measure, owing to this unjust prosecution.

After this, Lord Balmerino continued to oppose the measures of the Court, and became one of the chief leaders and advisers of the Church party or Covenanters. For this cause Charles I., in the *Large Declaration* published in his name, but really written by Dr. Balcanquhall, Dean of Durham, bitterly reproached him, enumerating the many favours he and his father had received from his Majesty and King James. Balmerino also supported the Covenanters liberally with money, to the great injury of his own fortune. When they resolved to take up arms, he contributed 40,000 merks towards the expenses

of the war; and accompanied General Leslie in his march into England in 1643. To give a full account of his career would be to transcribe much of the history of that eventful period. It may be mentioned, however, that he was one of those who got up the opposition which the King's attempt to introduce Laud's Service Book met with in 1637, when that famous, though somewhat mythical heroine, Jenny Geddes, threw her stool at the head of the officiating clergyman, thus commencing the train of events which led to the civil war, and culminated in the execution of King Charles I. Baillie, referring to a meeting in Edinburgh, in the latter part of the year 1637, of those opposed to Laud's Liturgy, says:—'That night after supper in Balmerinock's lodging, where the whole nobilitie, I think, supped, some Commissioners from the gentrie, townes, and ministers mett, where I was . . . among the rest . . . Loudon and Balmerinock were Moderators; both of them, but especially Balmerinock, drew me to admiration. I thought them the best spoken men that ever I heard open a mouth.'¹ The Covenant of 1638 bears the signature of Balmerino. With Argyll, he was opposed to the 'Engagement.' He was very popular in Edinburgh, and continued to lead the Church party till his death. He was, of course, equally unpopular with the opposite party. In a satire written in the form of a litany, ascribed to Thomas Forrester (who had been Episcopal minister at Melrose, but had been deposed a short time previous to its composition), and relating to public affairs in 1638-9, the following lines occur:—

' From all who swear themselves mensuorne,
 From Louthian, Loudoun, Lindsay, Lorne,
 Prince Rothes and Balnirrine,
 And devout Lordlings many moe;
 Who lead the dance and rule the rost,
 And forceth us to make the cost,
 And all such pranks of Catharus
 Almighty God deliver us.'²

¹ *Letters*, vol. i, p. 39.

² *A Book of Scottish Pasquils* (1868), pp. 36-7.

In 1641, Lord Balmerino was nominated by the King, and chosen by the whole Parliament, as its President; and he received many dignities besides.

The principal residence of the Balmerino family at this time appears to have been at Barnton, in the parish of Cramond. Their town residence was a house in Leith, east of Coatfield Lane, in the Kirkgate, which the second Lord acquired from the Earl of Carrick in 1643, and which continued to be occupied by the family till the attainder of the last Lord.¹

Lord Balmerino died of apoplexy on the 1st of March 1649, at 3 o'clock in the morning, after having supped the previous evening with the Marquis of Argyll. He was buried in the old church of Restalrig, but his remains were disinterred in the following year, and thrown into the streets, by Cromwell's soldiers, who had heard that there were leaden coffins there with which they might make bullets. His speech on the army, describing their conspiracy, having been published in 1649, his name is included amongst Walpole's *Royal and Noble Authors*. The Denmiln MS. contains the following tribute to his memory :—

'Here lyes Balmerinoch, and may his fate
Bring tears without a presage to the state,
Quher he the day-star was, his course is rime,
And now he sets, alas ! after our sune ;
O ! episicle strange. Phosphor our light
Led one, and turns the hesper of our night.'

¹ It had a handsome front to the south, and was seen from Constitution Street. It was sold by the Barons of Exchequer in 1755 to the Earl of Moray. After passing through various hands, the house and grounds—the house being now subdivided, and part of it occupied by the poorest class of tenants—were sold in 1848 to the Roman Catholics for the purpose of erecting a chapel and schools, by which the mansion is now concealed from view. (See an interesting Article on it in *Proc. Soc. Antiq. (Scot.)*, vol. iv. p. 449.) The Lords Balmerino had also a house, which is still in existence, in Balmerino Place, Bonnygate, Cupar; in which town the Earls of Crawford and Rothes had also each a house as a town residence.

Alexander Elphingstone, a son of, apparently, the first Lord Balmerino, and the brother of Baron Coupar to be presently noticed, drowned himself in the Nor' Loch, Edinburgh. 'He had fallen deeply in love with the daughter of the Earl of Menteith. Her family, however, had more ambitious views for her than the younger son of a baron, and they therefore contracted her against her will to Mackenzie of Kintail. The two young people had, previous to this, secretly plighted their troth. Mackenzie was an old man, a widower, and one who had no very good reputation for kindness to his deceased wife. But the Earl of Menteith was deaf to all remonstrances, and hurried on the marriage. After exhausting unavailingly every means he could devise for preventing the marriage, the lover took "a dook in the pot," where his body was discovered next morning. The luckless girl was so shocked over the occurrence that she doggedly refused to marry Mackenzie, and died three months after of a broken heart. For a long time it was believed that her curse clung to the Menteith family, because it gradually died out, finally becoming extinct in 1694, with the death of William, eighth Earl of Menteith and second Earl of Airth.'¹

The Abbey of Balmerino was not the only Church property conferred on the family of this branch of the Elphingstones. In 1606, the lands of the Cistercian Abbey of Cupar (Angus) were erected into a temporal lordship in favour of James Elphingstone, a younger son of the first Lord Balmerino, and godson of King James VI., who accordingly became Lord Coupar. On the death of his brother, the second Lord Balmerino, Lord Coupar, though of doubtful capacity, was appointed to the office of an extraordinary Lord of Session which the former had held. Sir James Balfour of Denmiln thus gives his opinion of the appointment:—

¹ *The Weekly Scotsman* of 22nd January 1898, in a series of *Legends of the Nor' Loch*.

'The Lord Balmerinoche's extraordinary place of the Sessione, they haue bestowed it one hes brother, the Lord Couper, quhosse head will not fill his brother's hate.' The Denniln MS. contains the following epigram on him :—

'Fy upon death !
He's worse than a trouper,
That took from us Balmerinoch,
And left that howlit Cowper.'

A curious incident, in which Lord Coupar was concerned, occurred in 1662. Sitting in Parliament, and happening to take out his watch, he handed it to Lord Pitsligo to show him the time of day. Lord Sinclair then put out his hand to get a sight of the watch, and Lord Pitsligo gave it to him without objection from Lord Coupar. Lord Pitsligo kept the watch, alleging that it was given to him with the owner's consent. The case went to the Court of Session, and was decided in Lord Coupar's favour, as he stated that he had kept silence because he was listening to a discussion then going on in Parliament, and did not consent, or intend, to part with his watch. Lord Pitsligo was found liable for its value.

Lord Coupar held several offices of importance. He was infeft in the barony of Ballumby, etc., in 1607. He was fined £3,000 Sterling by Cromwell in 1654, which was subsequently reduced to £750; and after the Restoration of Charles II. he was fined £4,800 Scots for not conforming to Episcopacy. He died without issue in 1669, and the third Lord Balmerino succeeded to his estates and honours, which were enjoyed by the family till its extinction.¹

¹ His Lordship's succession was the result of an action of reduction raised by him in the Court of Session, and decided in his favour on the 28th of June 1671. It is said that Lord Coupar held his peerage by a patent which contained a clause empowering him to nominate his successor to the title in default of male issue of his own, and that he possessed the like freedom to dispose of his landed estates. When approaching eighty, and within two years of his death, he married for his

JOHN, third LORD BALMERINO, and son of the second Lord, found on his succession that by his father's liberality to the Covenanters his means were greatly diminished, and various lawsuits in which he was engaged rendered him still poorer, so that he was obliged to sell much of his property. In 1667 he sold Ballumby and almost all the feu-duties of the barony of Barry to Lord Pannure. For having conformed under the Commonwealth he was, in 1662, fined £6,000 Scots. Yet he had received Charles II. at his mansion in Leith when the King landed there in 1650. He died in 1704, aged eighty-two, and was buried at Restalrig.

JOHN, fourth LORD BALMERINO and third Lord Coupar, was in his fifty-second year when he succeeded his father. He also was very poor, but he filled several offices of distinction. Though he had strenuously opposed the Union with England, he was in 1710 and 1713 elected one of the

second wife the young Lady Marion Ogilvie, daughter of the Earl of Airlie. She managed first to estrange her aged husband from the third Lord Balmerino, his next heir, and then to induce him to convey his title and whole estates to herself and 'any whom she should please to marrie.' For the success of this scheme it was necessary, according to the old law of Scotland, to prove that the deed of conveyance was not granted 'on deathbed,' that is, during the course of the disease or debility of which the granter eventually died. The requisite evidence for this consisted in ability to go to church or market. But at the time of granting the deed it was clear that the old peer was breaking up. He 'was several nights waked, and the minister called to pray for him, which he was never in use to doe before.' Lady Coupar then had him taken to kirk and market. The going to the market proved a failure. The old man had to be held up by the arms. Three days afterwards he was taken to the Church. When it was objected in the process at law that Lord Coupar was 'supported' on that occasion also, Lady Coupar replied that it was not *ex impatients mortis*, but owing to the stormy weather that day, which had been so violent as even to break the kirk bell. But having reached the church, Lord Coupar 'wes not able to goe up to his owne seat, but sat in Crimmon's seat near the door with his furred cap, and the whole people who beheld him looking on him as a dead man. Lykas in his returne, he was not only supported, but having swearved and foundered, he was carried into his house in an armed chyer, when he had almost expired had not brandie and cannell (cinnamon) wine revived his spirits, which wes poured in at his mouth, his teeth being halden open with a knyfe He never came abroad thereafter until he died, which was within three weeks.' Lady Coupar was therefore defeated in her purpose.—(Abridged from *The Scottish Antiquary* for January 1897, pp. 121-2.)

sixteen representative Peers for Scotland. Like his father, he was at length involved in misfortune. On the accession of George I. he was deprived of all his offices, and was no longer returned to Parliament. He nevertheless ostensibly adhered to the House of Hanover during the rebellion of 1715. The rest of his days were spent in retirement. He died at his house in Leith in 1736, and was buried at Restalrig. He was succeeded by James, his eldest surviving son.

In December 1729, the Honourable Alexander Elphingstone, fifth son of the fourth Lord Balmerino, having met a Lieutenant Swift at a friend's house in Leith, and some angry words having passed between them, Elphingstone in departing touched Swift on the shoulder with his sword, and signified that he would expect to receive satisfaction next morning on the Links. They met accordingly, and fought a duel with swords. Swift was wounded, and died soon after. Elphingstone was indicted for this before the High Court of Justiciary, but the charge appears to have been subsequently abandoned.

JAMES, fifth LORD BALMERINO and fourth Lord Coupar, being a younger son, studied law. He was called to the bar in 1703, and had a large practice. In 1714 he was raised to the bench, and took the title of Lord Coupar. After he succeeded to the title of Lord Balmerino by his father's death—his two elder brothers having previously died, Hugh the younger of them having been killed in the siege of Lisle in 1708—he continued to occupy his place as a Lord of Session, in which he gave such satisfaction that there were sometimes forty cases on his Roll, when there was not one-fourth of that number before some other Judges. A contemporary wrote of him—‘He was an elegant-mannered, pleasant man. When he spoke, which was seldom, it was very much to the purpose, and well attended to.’ He died at Leith on the 5th of January 1746 without issue.

THE HONOURABLE ARTHUR ELPHINSTONE, who on the death of his brother James became the sixth LORD BALMERINO, and fifth Lord Coupar, was born in 1688. As a boy, he was beloved for his affability and kindness, and would often pinch his own pocket to do acts of charity to others. Having adopted the military profession, he got a captain's commission from Queen Anne in Lord Shannon's regiment of foot. During the rebellion raised by the Earl of Mar after the accession of George I., Elphinstone was engaged at the battle of Sheriffmuir in the Hanoverian interest, under the Duke of Argyll as general. But after the battle he resigned his commission; and though his forefathers had suffered so much from the Stuarts, he went over to the Jacobites when the Chevalier was with them at Perth in January 1716, protesting that he had never feared death but at Sheriffmuir, as he had there been fighting against his conscience. He did not, however, take his company with him, as has been erroneously asserted. On the collapse of the rebellion he made his escape to the Continent, where he remained for eighteen years. Some say that he went first to Denmark; others, that he entered at once into the French service, and also that he distinguished himself in several campaigns in Flanders. It is certain that during some part of his exile he was in the service of the Chevalier in Italy. While he was residing at Berne in Switzerland in the beginning of 1734, his father, being anxious for his return home after the death of his younger brother Alexander, wrote a letter to him informing him that he had procured for him a pardon. It is said that this favour was only granted in order to obtain Lord Balmerino's vote at the election of Scottish peers as members of Parliament. As it had been got without Arthur's solicitation or knowledge, the latter wrote a letter to the Chevalier, who was then at Rome, to inform him that he would not accept of it without his consent. The Chevalier gave that consent, directed him to return home, and by an order on his banker at Paris supplied

him with money to defray the expenses of his journey. Having arrived in Scotland, he was warmly welcomed by his father, and lived in a private manner till the rebellion of 1745, when, though he had been formerly pardoned by Government, he joined the standard of the young Chevalier—the ‘Bonnie Prince Charlie’—at Holyrood, after the battle of Prestonpans.¹ He served throughout the subsequent campaign as colonel and captain of the second troop of Horse Guards. He was present at the battle of Falkirk, but not personally engaged, as the Horse were held in reserve. In January 1746, he succeeded to the titles of Lord Balmerino and Lord Coupar on the death of his brother, which took place when the rebel army, after its retreat from Derby, was besieging Stirling. At the battle of Culloden, which was fought on the 16th of April 1746, he surrendered himself to the Grants. He might have made his escape, however, along with others. ‘Lord Balmerino, Perth, Tullibardine, and Lord Ogilvy lay at Corryburgh the night after the battle; and they went away next morning in a chaise, and asked him (Balmerino) to go with them; but he told them that he had been too long already, that it was only putting off the evil day for two or three weeks, and starving all the time; and that he was determined to surrender

¹ Just before taking this step, he was in hiding for six weeks in a house at Balmerino, occupied by a respectable old woman named Christian Berry, widow of John Boyter, whose descendants are still living in the Parish. This house, to which a brewstead was attached, stood west of the present farmhouse, and was demolished about forty years since. Lord Balmerino (then the Hon. Arthur Elphinstone) lived in the ‘ben-room’ of the house, and was considered by his hostess to be very easily pleased with such attendance as she could give. He staked out the site of a new house which he promised to erect for her if events should go well with him, and which (he said) would be the best in the place after his own. Her son, Alexander, ten years of age, accompanied him to Cupar when he went away on a dark morning before daybreak. Another parishioner of Balmerino was with him at Culloden as his servant. When his Lordship was afterwards condemned to death, Christian Berry had thoughts of going all the way to London to beg his pardon from the King, but rightly judged that such a step on her part would be of no avail. A sheriff-officer in Cupar was imprisoned for six months for being a witness to his Lordship proclaiming Prince Charles at the cross of that town.

and throw himself upon the King's mercy.¹ Five days later, he was brought to Inverness. Thence he was sent by sea to London, along with the Earls of Cromarty and Kilmarnock, who also had been taken prisoners; and they were all confined in the Tower. Here Lady Balmerino, who had gone to London soon after her husband, was at his urgent request allowed to wait upon him. The three noblemen were tried for high treason in Westminster Hall on the 28th of July. Thither they were carried in three coaches under a strong guard of soldiers, Lord Balmerino being attended by Mr. Fowler, gentleman-jailer, who had the axe lying before him.²

Westminster Hall was magnificently fitted up for the trial. Three sides of it were enclosed with galleries, and hung with scarlet; and the whole proceedings were conducted with becoming solemnity. Lord Chancellor Hardwicke was appointed to preside as Lord High Steward, and one hundred and thirty-nine Peers were present. When the prisoners were brought to the bar, the axe was carried before them, its edge being turned away from them. At their request, solicitors were appointed for them. When the indictments had been read, Kilmarnock and Cromarty pleaded 'Guilty,' recommending themselves to the King's mercy. Before pleading to his indictment, Lord Balmerino asked the High Steward if it would be of service to him to prove that he was not at the siege of Carlisle at the time specified in that document, as he was then ten miles distant. His Grace answered, that it might, or might not avail him according to the circumstances, but

¹ Letter of A. Stewart from Culloden given in *Historical Papers relating to the Jacobite Period*, by Dr. Allardyce, vol. i. (New Spalding Club).

² The chief sources from which most of the accounts (including the present one) of the trial and execution of the rebel Lords have been drawn are *The History of the Rebellion extracted from the Scots Magazine, with Appendix*, 1755; and the *Letters of Horace Walpole*. Other contemporary writings have also been consulted for the present narrative, including the *Whole Proceedings in the Trial of the Rebel Lords*, published by order of the House of Peers, 1746.

that it was contrary to form to allow a prisoner to ask any questions before he had pleaded to his indictment. He then desired him to plead. Lord Balmerino, being ignorant of the technical meaning of this legal term, exclaimed that he was pleading as well as he could. The Lord High Steward having explained to him the meaning of the expression, he pleaded 'Not Guilty.' His trial was then proceeded with. Six witnesses were examined, who proved that he had entered Carlisle (though not on the day specified in his indictment) at the head of a troop of horse called by his name 'Elphinstown's Horse,' with his sword drawn; that he usually wore the white cockade, the badge of the Jacobites; and that he rode into Manchester at the head of his troop, and was there when the young Chevalier, by whom he was held in great esteem, was proclaimed Regent. When the witnesses, most of whom had served in the same cause, had given their evidence, the old hero shook hands cordially with them. The prisoners employed no counsel; but Balmerino himself stated his exception to the terms of the indictment, that he was not at Carlisle at the time specified.

The Lords now retired to the House of Peers, where the opinion of the Judges being requested concerning Balmerino's objection, they declared it was not material, as an overt act of treason and other similar acts were proved beyond contradiction. On their return to Westminster Hall, his Lordship acquiesced in the decision of the Judges; and on being asked if he had anything farther to offer, replied that he had not. When the Peers were going to vote, three of them withdrew—Lord Foley as being too ardent a well-wisher, Lord Moray as a near relative of Balmerino, and Lord Stair as a more distant relative. The High Steward then asked the Peers one by one, beginning with the junior baron, 'My Lord of —, Is Arthur Lord Balmerino guilty of the high treason whereof he stands indicted, or not guilty?'; when each stood up in his place, and laying his right hand upon his breast said, 'Guilty,

upon my honour.' The prisoners, having been again called to the bar and informed of the verdict, were sent back to the Tower; and notice was given to them, if they had anything to urge in arrest of judgment, to be prepared against 11 o'clock of the 30th; to which time the court adjourned. While they were being carried to the Tower in coaches, the axe, which was in the coach with Lord Balmerino, had its edge turned towards him.

The court again met on the 30th of July, and the prisoners having been brought to the bar, the Lord High Steward gave an address, and then asked each of them if he had anything to offer why sentence of death should not pass against him. Kilmarnock replied in a long speech, expressing deep sorrow for what he had done, and imploring the court to intercede with the King on his behalf. A similar course was followed by the Earl of Cromarty: Lord Balmerino scorned to stoop to such humiliation. When asked the same question as had been put to the other two, he pleaded that an indictment could not be found in the county of Surrey for a crime said to have been committed at Carlisle in the preceding December, since the Act ordaining the rebels to be tried in such counties as the King should appoint was not passed till March, and could not have a retrospective effect; and he desired to be allowed the assistance of counsel to argue the point. Two barristers, Forrester and Wilbraham, were therefore at his own request assigned to him; and the court adjourned till the 1st of August. The prisoners having been brought to the bar on that day, the two Earls were again asked if they had anything to urge why judgment should not pass against them, and answered in the negative. The High Steward then informed Lord Balmerino, that having started an objection and had the assistance of counsel, he might now make use of them if he thought fit. His Lordship replied, that he would not have made the objection if he had not been persuaded that there was ground for it; but that his counsel having satisfied

him that there was nothing in it which could do him service, he had no wish that they should be heard, and was sorry for the trouble he had given the Peers. All the prisoners having submitted to the court, the Lord High Steward made a pathetic speech to them, and concluded by sentencing them to be hanged—with the shocking additions then customary. Of this barbarous sentence, however, the most ignominious and painful part was, in the case of those of them who actually suffered, remitted, and death by beheading substituted.

‘I am this moment come,’ wrote Horace Walpole, ‘from the conclusion of the greatest and most melancholy scene I ever yet saw! You will easily guess it was the Trials of the rebel Lords. . . . A coronation is a puppet-show, and all the splendour of it idle; but this sight at once feasted one’s eyes, and engaged all one’s passions. . . . Lord Balmerino is the most natural, brave old fellow I ever saw: the highest intrepidity, even to indifference. At the bar he behaved like a soldier and a man; in the intervals of form, with carelessness and humour. He pressed extremely to have his wife, his pretty Peggy, with him in the Tower. . . . When they [the three Lords] were to be brought from the Tower in separate coaches, there was some dispute in which the axe must go—old Balmerino cried, “Come, come, put it with me.” At the bar, he plays with his fingers upon the axe, while he talks to the gentleman-gaoler; and one day somebody coming up to listen, he took the blade and held it like a fan between their faces. During the trial, a little boy was near him, but not tall enough to see; he made room for the child and placed him near himself. . . . Some witnesses were examined, whom afterwards the old hero shook cordially by the hand. . . . He said that one of his reasons for pleading *not guilty* was, that so many ladies might not be disappointed of their show. . . . As he returned to the Tower, he stopped the coach at Charing-cross to buy honey-blobs, as the Scotch call gooseberries. . . . Old Balmerino keeps up his spirits to the same pitch of gaiety. In

the cell at Westminster he showed Lord Kilmarnock how he must lay his head; bid him not wince, lest the stroke should cut his skull or his shoulders, and advised him to bite his lips. As they were to return, he begged that they might have another bottle together, as they should never meet any more till —, and then pointed to his neck. At getting into the coach, he said to the gaoler, "Take care, or you will break my shins with this — axe."¹

Petitions for mercy were presented by Kilmarnock to the King, the Prince of Wales, and the Duke of Cumberland; and earnest entreaties having been made on behalf of Cromarty by his wife and others, it was expected that Balmerino would be the only victim. This intrepid nobleman disdained to ask that his life should be spared. Horace Walpole and the House of Peers' Report state that at his trial he desired the Lords to intercede for mercy to him, and Walpole says that he afterwards wrote a letter to the Duke of Cumberland to beg his intercession, and that the Duke gave it to the King. These statements, however, are contrary to other accounts, which say that as he had been pardoned before, he never hoped for mercy, and used no means to obtain it. He lamented that himself and Lord Lovat were not taken at the same time, 'for then,' he said, 'we might have been sacrificed, and those other two brave men (Cromarty and Kilmarnock) might have escaped.' With his unflinching character, his humorous turn of mind and love of repartee were retained to the last. Hearing that the two Earls had begged for mercy, he remarked, that 'as they had so great interest at court, they might have squeezed his name in with the others.' When Lady Balmerino, who was not nearly so old as himself, showed her great sorrow for his impending fate, he said, 'Grieve not, my dear Peggy; we must all die once, and this is but a few years, very likely, before my death must have happened some other way: therefore wipe

¹ *The Letters of Horace Walpole* (Ed. Cunningham), vol. ii. pp. 38-46.

away your tears; you may marry again, and get a better husband.' His manly bearing, and unswerving adherence to his principles excited the admiration even of King George II.; and when the other prisoners were professing their abhorrence of their former principles, and their friends were eagerly soliciting their pardon, his Majesty said, 'Does nobody intercede for poor Balmerino? He, though a rebel, is at least an honest man.' Cromarty was eventually pardoned; but on the 11th of August, an order was signed in Council for the execution of Kilmarnock and Balmerino on Monday the 18th. The latter nobleman, being asked, a few days before his execution, in what dress he would go to the scaffold, answered, 'I will go in the same regimentals in which I was at first taken, with a woollen shirt next my skin, which will serve me instead of a shroud to be buried in;' and on being asked why he would not have a new suit of black, he replied, 'It would be thought very imprudent in a man to repair an old house when the lease of it was about to expire; and the lease of my life expires next Monday.' When a gentleman who went to speak with him on business excused himself for intruding on the short time left to his Lordship, he replied, 'No intrusion at all, Sir; for I have done nothing to make my conscience uneasy. I shall die with a true heart, and undaunted; for I think no man fit to live that is not fit to die; nor am I any ways concerned at what I have done.'

Kilmarnock received the announcement of the order for his execution in a spirit of pious resignation. Balmerino, who had the chaplain of the Tower to attend him, and appears to have had a deeper sense of religion than might be inferred from his singular demeanour and strange sayings, heard the information with unconcern, and even with levity. When the death-warrant arrived, he and Lady Balmerino were sitting at dinner; and, on her fainting away, he raised her up, and said to the officer who brought the document, 'Lieutenant, with your . . . warrant you have spoiled my Lady's

stomach.' When she had recovered, he remarked, 'that it would not make him lose his dinner,' and having resumed his place at table, he requested her to do the same, and finish her meal along with him. Two days before the execution, Horace Walpole saw six of the other imprisoned Jacobites at their respective windows in the Tower. 'The other two wretched Lords,' he says, 'are in dismal towers, and they have stopped up one of old Balmerino's windows because he talked to the populace; and now he has only one, which looks directly upon all the scaffolding.' About six o'clock on the morning of the execution, Lord Balmerino wrote, or finished, a letter to the old Chevalier asking help for Lady Balmerino; in which he said, 'When his Royal Highness the Prince, your son, came to Edinburgh, as it was my bounden and indispensable duty, I joyned him, for which to-morrow I am to lose my head on a scaffold; whereat I am so far from being dismayed, that it gives me great satisfaction and peace of mind that I die in so righteous a cause. I hope, Sir, on these considerations your Majesty will provide for my wife so as she may not want bread; which otherwise she must do, my brother having left more debt on the estate than it is worth, and [I] having nothing in the world to give her.'¹ At the same hour of that eventful day, a thousand Foot-Guards and two troops of Horse-Guards marched to Tower-Hill, formed round the scaffold, and extended themselves to the gate of the Tower in two lines, between which the procession was to pass. A house, which still exists, marked No. 14, Tower-Hill, had been hired for the reception of the two Lords till they should be conducted to the scaffold, which was about thirty yards distant from it. At ten o'clock the block was placed, covered with black cloth; and ten sacks of saw-dust were provided, for strewing on the scaffold. Soon afterwards, two coffins were brought, covered with black

¹ The whole letter is given by Browne, *History of the Highlands*, vol. iii.

cloth, and having gilt nails. On each of the coffins there was a plate containing an inscription in Latin. That on Lord Balmerino's coffin was—*ARTHURUS DOMINUS DE BALMERINO DECOLLATUS 18 AUGUSTI 1746, ETAT. SUE 58*—with a baron's crest over it, and six others over the six handles.

On account of Kilmarnock's superior rank as an Earl, his execution was to take place first. When informed by General Williamson that the sheriffs were waiting for the prisoners, he said calmly, 'General, I am ready.' At the foot of the first stair in the Tower, he met Balmerino and embraced him. The latter said, 'My Lord, I am heartily sorry to have your company in this expedition.' As they were going out of the Tower, the deputy-lieutenant, according to custom, cried, 'God bless King George!' on which Kilmarnock made a low bow; but Balmerino, in a loud and firm voice, said, 'God bless King James!' The procession, consisting of the officials, the prisoners, and their chaplains, with a guard of musketeers, two hearses and a mourning coach, then advanced between the two lines of soldiers. According to Horace Walpole, when Lord Balmerino beheld every window and house-top filled with spectators, he cried out, 'Look, look, how they are all piled up like rotten oranges!' The two Lords were conducted to separate apartments in the house already mentioned, facing the steps of the scaffold. The front room of this house had benches for spectators; in the second Lord Kilmarnock was put, and in the third backwards Lord Balmerino. All the three chambers, as well as the rails round the scaffold and on each side of the passage leading to it from the house, were hung with black. Before Kilmarnock quitted his apartment, he received a message from Balmerino desiring an interview with him. This being granted, he asked Kilmarnock if he ever saw or knew of an order, signed by Prince Charles, to give no quarter at the battle of Culloden? *A.* 'No, my Lord.' *B.* 'Nor I neither; and therefore it seems to be an invention to justify their

own murders.' A. 'No, my Lord, I do not think that inference can be drawn from it, because, while I was at Inverness, I was informed by several officers that there was such an order signed "George Murray," and that it was in the Duke's custody.' B. 'Lord George Murray! Why, then, they should not charge it upon the Prince.'¹ After this Balmerino took his leave, and, embracing the other, said to him, 'My dear Lord Kilmarnock, I am only sorry that I cannot pay all this reckoning alone.' And he wished him an eternal happy adieu.

While he remained in his apartment during the execution of Lord Kilmarnock, his deportment is stated to have been graceful without affectation; cheerful, but not presumptuous. He conversed freely with his friends; twice refreshed himself with a bit of bread and a glass of wine (as Kilmarnock also had done); and desired them to drink to him 'ane degra ta haiven'—that is, an ascent to heaven. He also called frequently upon God, and seemed both willing and prepared to die. Upon the sheriff's entrance into the apartment to announce that his time was come, Balmerino said, 'I suppose my Lord Kilmarnock is no more'; and having asked how the executioner had performed his duty, said, upon receiving the account that he had beheaded him with one blow—'Then it was well done. And now, gentlemen, I will detain you no longer, for I desire not to protract my life.' He then saluted the company in a manner so cheerful as to draw tears from every eye but his own, and hastened to the scaffold.

When Kilmarnock's execution had been finished, the scaffold was cleared of blood, fresh saw-dust strewed, the block covered with a new cloth, a new axe brought, and the executioner,

¹ Lord Balmerino to the last professed his entire ignorance of any order for giving no quarter to Cumberland's soldiers at Culloden; and said that he would not knowingly have acted under such an order, because he looked upon it as unmilitary, and beneath the character of a soldier. There is good reason to believe that no such order was ever given; and its ascription to Lord George Murray is belied by his known humane character.

who was dressed in white, changed such of his clothes as were bloody. When Lord Balmerino mounted the fatal stage, he did it with so undaunted a step as to surprise every spectator who was unacquainted with his fortitude. The feeling of compassion which had been excited by the slender figure, and pale though handsome countenance of Kilmarnock, who was dressed in black, gave place to one of admiration when Balmerino stepped upon the scaffold, 'with the air of a general.'¹ His courageous, though unpolished, demeanour, and strongly built frame at once arrested the attention of the spectators; and the effect was heightened by his dress—the blue coat turned up with red, with brass buttons, and a tie wig, which he had worn during the campaign and at the battle of Culloden. So far was he from showing concern at the nearness of his death, that he reproved his friends who were about him for manifesting such a feeling. He walked round the scaffold, bowed to the people, called up the warder of the Tower and gave him some money, asked which was his hearse, and ordered the coachman to drive near. He then read the inscription on his coffin; said it was correct; and with seeming pleasure looked at the block, which he called his *pillow of rest*. He next took a paper out of his pocket, and, having put on his spectacles, read it distinctly enough to be heard by all on the scaffold, and then delivered it to the sheriff to do with it as he should think proper. In this paper he declared his deep regret for having accepted a company of foot from the Princess Anne; that, to make amends, he had joined the old Chevalier when he was in Scotland; that, as it was his bounden duty, he espoused the cause of Prince Charles, though he might have excused himself from taking arms on account of his age; and that he

¹ Of a short poem on the leading Jacobites who suffered death, attributed to Dr. Samuel Johnson, the first two lines are these:—

'Pried by gentle minds, Kilmarnock died;
The brave, Balmerino, were on thy side.'

could never have had peace of conscience if he had staid at home when that Prince, on whom he bestowed a high eulogium, was exposing himself to danger and fatigue both night and day. He expressed his sincere obligations to Major White and Mr. Fowler for their kindness to him in prison, and complained of the inhumanity and cruelty of Governor Williamson; but, as he had taken the sacrament, he said that he forgave him, and all his enemies; and that he died in the religion of the Church of England, having been brought up in the Episcopal church of Scotland, as he looked upon them as the same.¹

His Lordship now called the executioner, who, being introduced to him, was about to ask his forgiveness; but he stopped him and said, 'Friend, you need not ask of me forgiveness; the execution of your duty is commendable.' He then presented that functionary with three guineas, and said, 'Friend, I never had much money; this is all I have; I wish it was more for your sake, and am sorry I can add nothing else to it but my coat and waistcoat'—which he instantly took off and placed on his coffin for the executioner. Two clergymen, who attended him, coming up, he said, 'No, gentlemen, I believe you have already done me all the service you can.' His Lordship now prepared himself for the block by taking off his periwig, and putting on a flannel waistcoat that had been made for the occasion, and a cap of tartan on his head, saying that he died a Scotsman; after which he lay down to try the block, saying, 'If I had a thousand lives, I would lay them all down here in the same cause'; and showed the executioner the signal for the blow, which was to be the dropping down of his arms. Returning to his friends, he took his last farewell of them; and having viewed the great concourse of spectators, many of whom even

¹ There are two versions—a longer and a shorter—of this document, which may be seen in *The Lyon in Mourning*, vol. i. pp. 32, 54, printed for the Scottish History Society.

crowded the masts of ships in the Thames, he said, 'I am afraid there are some who may think my behaviour bold'; and, speaking to a gentleman near him, he added, 'Remember, Sir, what I tell you; it arises from a confidence in God, and a clear conscience.' Then observing the executioner with the axe in his hand, he took it from him, and felt its edge, while a thrill went through the spectators at seeing so daring a man in the possession of such a weapon. He had, however, no intention to resist, but returned to the executioner the fatal instrument, at the same time showing him where to strike the blow, and animating him to do it with resolution, 'for in that, friend, (said his Lordship) will consist your mercy.' With a most cheerful countenance he then kneeled down at the block; but being told he was on the wrong side, he vaulted round, and having, with his arms extended, said this short prayer, 'God reward my friends, and forgive my enemies; bless and restore the King; preserve the Prince and the Duke [of York]; and receive my soul, Amen,' he gave the signal to the executioner by dropping his arms. According to Horace Walpole, he 'gave the sign by tossing up his arm, as if he were giving the signal for battle.' Probably both operations were performed in succession. The executioner was so terrified by his Lordship's intrepidity, and the suddenness with which the signal was given, that though he struck in the part directed, the force of the blow was not great enough to sever the head from the body, yet sufficient to deprive him of all sensation. According to another account, the first blow struck his Lordship between his shoulders; he then turned his head half round, gnashed his teeth, and gave the executioner a ghastly stare. The second blow went about two-thirds through the neck, on which the body fell down; and it having been immediately raised, a third stroke finished the work. The head was received in a piece of red cloth, and, with the body, deposited in the coffin. The remains of the two Lords, having been carried to the Tower in the

hearses which had been provided, were respectfully interred in the evening in St. Peter's chapel there, and, according to their own request, close to the Marquis of Tullibardine, another Jacobite prisoner who had died in the Tower. There is a contemporary print—now very rare—of the execution, in which the scaffold appears surrounded by a wide square of dragoons, outside of which are great multitudes of people, many of them seated in wooden galleries, and on the roofs of other buildings. The cloth which covered the rails enclosing the scaffold is tucked up; which is said to have been done at the request of Lord Kilmarnock, that the mob might see the spectacle. The wooden block, and the coffin-plates of the two Lords and of Lord Lovat, who was beheaded in the following year, are still shown in the Tower. Sir Walter Scott is said to have taken the exit of Fergus M'Ivor in 'Waverley' from Lord Balmerino. Robert Burns possessed a dirk which had belonged to the same nobleman, and on that account was highly valued by the poet.

Thus perished the last male representative of a family who had experienced so many vicissitudes; three of the six Lords Balmerino having been condemned to death, though only in the case of the last of them was the sentence carried into execution, whereby the title was attained. Though the enterprise on which this unfortunate man had engaged was more romantic than rational, and its success would have proved disastrous to the best interests of the nation, yet the verdict of posterity has done ample justice to his bravery and consistency in following, regardless of consequences, what he believed to be the path of duty and honour. Thus a modern English writer says of him: 'The gallant bearing of Balmerino rises to heroism. . . . His intrepidity, his courageous sincerity, his contempt of all display, his carelessness of himself, and the tender concern which he evinced for others, are qualities which we should not be *English* not to appreciate and venerate. His were the finest attributes of the soldier and the



ARTHUR, SIXTH LORD BALMERINO.

Jacobite: the firm, unflinching adherence; the enthusiastic loyalty; the utter repugnance to all compromising; and the lofty disregard of opinion, which extorted, even from those who endeavoured to ridicule, a reluctant respect.¹

After his return from the Continent, and about the year 1738, Lord Balmerino had married Margaret, daughter of Captain John Chalmers (or Chambers), but had no issue by her. Captain Chalmers spent all he had in a suit for the estate of Gogar, in Midlothian, in right of his mother, heiress of Gogar, but failed in the attempt. The following letter was written by Lady Balmerino to her sister Mrs. Borthwick on the day after her husband's execution:—

‘DEAR SISTER,—This comes from a soer heart. Yesterday my dear lord Balmerino and lord Kilmarnock was belheaded, after which they war buried in the Tower. After that, my lord Balmerino's friends came to me, and told me that my greif was very jost, for that day I was the widow to the greatest man on earth, for which it gives me great eas [ease] to hear he dyed with so much coruge. I am to go from thas to the owther end of the Tower, hiving no mo day near the Tower. I shall let you when I go thear. I have found thear your blasing to all frinds. —I am [your] soerful sister,

‘MARGARET BALMER[INO].

‘LONDON, *August 19th, 1746.*’²

The old Chevalier, in response to Lord Balmerino's request, already mentioned, sent to his widow £60 in May 1747, and other £50 in 1752. She resided at Restalrig in straitened circumstances, and died there on the 24th of August 1765.³

¹ Mrs. Thomson's *Memoirs of the Jacobites*, vol. iii. pp. 468-9.

² *Proceedings of Soc. Antiq. (Scot.)*, vol. iv. p. 296.

³ *The Stuart Papers* (Browne's *History of the Highlands*, vol. iv. pp. 6, 14, 83, 97). See Appendix, No. XXVI. § 12.

§ 2. THE EARLS OF MORAY; AND STUARTS AND
STUART-GRAYS OF BALMERINO

The estates of those engaged in the rebellion of 1745-6 having been forfeited, their disposal was placed in charge of the Court of Exchequer; by whom the baronies of Balmerino, Restalrig, and Coupar-Angus—being all that remained of the extensive lands possessed by the first and second Lords Balmerino—were held till the year 1755, when they were sold. The Balmerino and Coupar estates, and the mansion at Leith, were purchased by James, eighth Earl of Moray, nephew of the fifth Lord Balmerino.¹

The Earls of Moray are descended, in two distinct lines, from the royal house of Stewart. James Stewart, Prior of St. Andrews, who acted a conspicuous part in the Scottish Reformation, and was afterwards Regent of Scotland—being a natural son of James V. and half-brother of Queen Mary—was created Earl of Murray in 1561-2. Dying without male issue, he was succeeded by his eldest daughter Elizabeth. She married James Stewart, second Lord Doune, who, in right of his wife, assumed the title of Earl of Murray; and having been slain at Donibristle by the Earl of Huntly and his men in 1592, was the subject of the old ballad, *The Bonnie Earl of Murray*. Their son obtained a new grant of the Earldom to himself and his heirs-male. Through his father he was also lineally descended from King Robert II. He was the ancestor of the subsequent Earls of Moray, as the name is more correctly written. James, the eighth Earl of this line, died in 1767; and Francis, the ninth Earl, in 1810, when the estates of Balmerino and Coupar-Angus went to the second surviving son of the latter, the Honourable Archibald Stuart. On his death in 1832, he was succeeded in these estates by his eldest son, Francis-Archibald Stuart—as the family name

¹ See Appendix, No. XIX.

came to be written—who died in 1875. The successor of this Laird was his nephew, Edmund-Archibald Stuart, who added to his surname that of Gray, on his inheriting the estates of Gray and Kinfauns in 1878. On the death of George, fourteenth Earl of Moray, in 1895, he succeeded to that Earldom, and then dropped the name of Gray. At the same time the estates of Balmerino, Gray, and Kinfauns fell to his brother, Francis James Stuart, honorary Lieutenant-Colonel in the army (late of the King's Liverpool Regiment), who then assumed the surname of Stuart-Gray.¹

¹ See Appendix, No. XXVI. § 13.

CHAPTER III

THE CRICHTONS OF BOTTOMCRAIG

'Saddled and bridled
And booted rade he;
Toom hame cam' the saddle,
But never cam' he!'

— *Ballad of 'Bonnie George Cam'el'*.

THOMAS CRICHTON, the younger son of Sir James Crichton of Cranston-Riddel, acquired, probably before the year 1614, the third-part lands of Bottomeraig; and in 1617 the two-part lands of Bottomeraig and Drumcharry, together with other eight acres in Bottomeraig, and the west half of Boghall. Thomas Crichton's wife, Jean Cannolie, possessed the barony of Gairdin in Forfarshire, including its tower, manor-house, mill, and various lands.

Crichton did not long enjoy his property. According to a tradition which is still current in the Parish, he had a feud with a Laird of Kirkton; and as he was one day travelling on horseback to Cupar, the Laird of Kirkton happened to be returning in the opposite direction towards Balmerino, and they met somewhere about Myrecairney. Crichton's servant had been the first to recognise the enemy, but he could not persuade his master to get out of his way. While yet at some distance from each other, the two Lairds drew their swords, and, spurring on their horses, met and commenced a fierce combat, in which Crichton was slain. The Kirkton Laird, hastening home, slept that night, it is said, in his cattle-yard, and was never more heard of; having, doubtless, fled for his life. Tradition has not preserved his name, but

I have found that it was Robert Fyfe. The lands of Kirkton were then, as they still are, divided into two distinct portions—‘South or Upper Kirkton,’¹ and North or Nether Kirkton’—and held, as now, by different proprietors. An Abbey Rental of the year 1617 mentions the ‘Halfe Lands of Kirkton posest by Robt Fyfe,’ and also ‘The other halfe thereof,’ whose owner’s name is not given; nor does the document inform us whether Fyfe’s portion was the upper or lower half. But as Upper Kirkton was for some time both before and after the year in which the combat took place—1619—in possession of a family of Ramsays, with no apparent break in their succession, there is no doubt that it was Nether Kirkton which belonged to Fyfe. According to the local tradition, however, Crichton’s enemy was the Laird of Upper Kirkton, who lived in a two-storied house which was standing about the beginning of the present century; but as the fact, that at the time referred to there were two Lairds of Kirkton, had passed out of memory, and as the houses of Nether Kirkton were then but a short distance north-east from those of Upper Kirkton, it would be an easy mistake in the handing down of the story to connect the catastrophe with the owner of the only Laird’s house existing at Kirkton in later times; which may account for the inaccuracy of the tradition on this point. The feud between the two Lairds probably arose out of some transactions about property. In July 1617 Robert Fyfe had obtained a charter of all the lands (except the third part of Bottomcraig) above mentioned as acquired by Crichton. It is, however, not recorded that he got actual infeftment of them; but in November of the same year Crichton was infeft in these lands. How this came to pass does not appear; but the event may have given rise to those exasperated feelings in the mind of

¹ It may be well to state that ‘Upper Kirkton’ here mentioned was not the upper portion of the *present* village, which is comparatively modern.

one or both of the Lairds which led to a result so tragic. Be this as it may, it is certain that it was Robert Fyfe who slew Crichton. At the instance of Jean Camolie, widow of the latter, 'with her bairnes and remanent kyn and freinds,' and Sir William Olyphant, the King's Advocate, Fyfe was denounced and put to the horn at the market cross of Cupar, for not finding caution to have compeared before the Justice and his deputes to underlie the law for the slaughter of Thomas Crichton on the 13th of February 1619; and Fyfe having been further summoned to compear before the Lords of Session for his interest in the disposal of his property, and not having compeared, all his goods, movable and immovable, being forfeited to his Majesty, were gifted by letters under the Privy Seal to Sir John Scott of Newburgh, the husband of Crichton's wife's sister, Margaret Camolie.¹ The accusation brought against Mr. Thomas Douglas, minister of Balmerino, for being accessory to this slaughter has been already noticed.²

The story of Crichton's death was curiously illustrated by the discovery, in 1840, of an old tombstone in the Parish church of Cupar.³ While some alterations were then being made in the interior of that edifice, part of the floor, which was of stone, was lifted, and a large slab was found to be richly carved on its lower side. It was Crichton's tombstone, the inscription around the stone being as follows:—

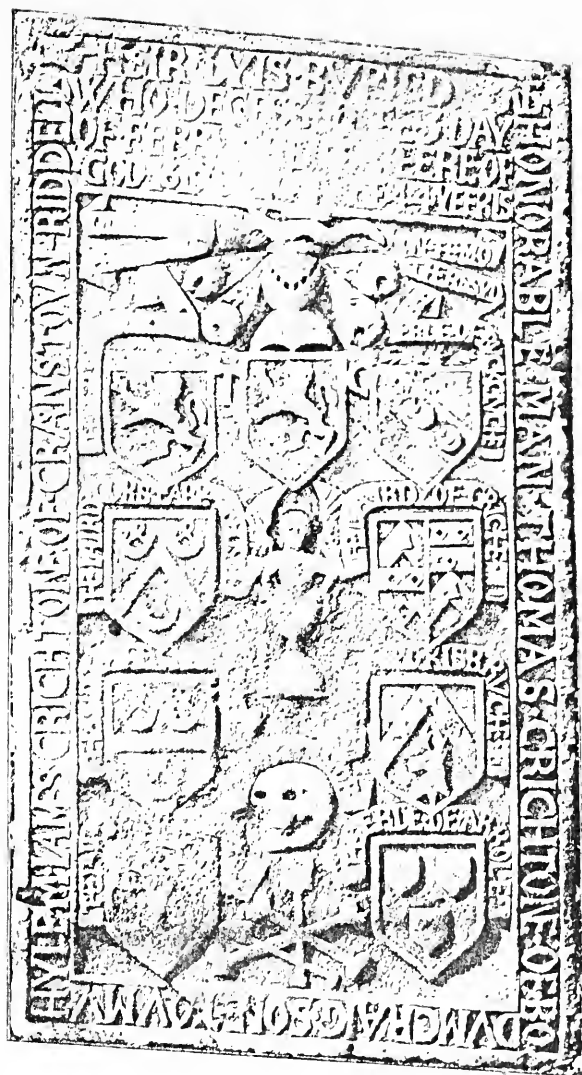
'HEER . LAYS . BVRIED . ANE . HONORABLE . MAN . THOMAS
CRICHTONE . OF . BODYMCRAIG . SONE . TO . VMVHYLE . M . JAMES .
CRICHTONE . OF . CRANSTOVN-RIDDEL . WHO . DECESSSED . THE
13 (?) DAY . OF . FEBRVARE . THE . ZEERE . OF . GOD . 1619 . AND .
OF (?) AGE . 44 YEERIS.'

The stone has also Crichton's arms emblazoned in the centre, with his initials T. C. Along the two sides are

¹ *Register of Acts and Decrets*, vol. 332, fol. 162.

² See page 352.

³ See Swan and Leighton's *Fife Illustrated*, vol. ii, p. 79.



TOMBSTONE OF THOMAS CRICHTONE OF BODUM CRAIG

A.D. 1416

placed the arms of four generations of his paternal and maternal ancestors. Beginning with the sinister side as being the more legible, over the first shield are the words:—ON THE MOTHERS SYD THE ERLE OF BYCKELCHE; round the second shield—THE LAIRD OF CRICHE; round the third—THE ERLE OF ROKISBYCHE; and round the fourth—THE ERLE OF ARROLE; the arms on the several shields being those of the persons mentioned respectively. On the dexter side, the first shield bears the arms of Thomas Crichton's father; the second, those of Forrester, 'THE LAIRD OF CORSTARPHINE'—the only one of the inscriptions that is legible; the third, those of Forrester, with a difference; the arms on the fourth shield cannot be deciphered. The stone described is at present standing against the outside of the east gable of Cupar Parish church. It is not rectangular in shape. The fact that Crichton was interred there is probably to be ascribed to his having been killed in the vicinity of Cupar.¹

Thomas Crichton's wife did not long survive her husband, their daughter ELIZABETH having been served heiress-general to both her parents on the 9th of October 1619. Elizabeth having also died soon after, her uncle, SIR JAMES CRICHTON, BART., was served heir-general to her on the 1st of March 1620, and about the same time he got sasine of the lands in which his brother Thomas had died infeft. The barony of Gairdin fell to Lady Margaret Camolie or Scott, sister of Thomas Crichton's wife, who was served heiress to that estate on the 20th of May 1620. Her husband and she resigned Gairdin in 1623. Sir James Crichton kept possession of his brother's lands for only a few years.

The house of Bottomcraig was built by Thomas Crichton, or, as some say, by him and Sir James, but was scarcely finished before the death of the former. It is doubtful whether Sir James ever inhabited it, though tradition asserts

¹ See Appendix, No. XXVI. § 15.

that he did so for a short time. It was no doubt used as a residence by the subsequent possessors of Bottomeraig down to 1682. In that year this house, with garden and lands adjoining—to the extent of from eight to nine acres Scotch—were given as a manse and glebe to the minister, in exchange for the former manse and glebe situated at Balmerino;¹ and the house continued to be used as a manse till 1816. It was of three stories, and the garden was surrounded with a good wall. They were situated in that part of what now became the arable glebe called the Old Manse Park, which was sold in 1872 to Miss Duncan-Morison of Naughton under the ‘Glebe Lands Act’ of 1866. The manse, offices, and garden wall underwent extensive repairs in 1756, and again in 1774. In a document of the latter year the manse was described as having been ‘originally an old Castle or house for defence, and purchased by the heritors to save the expense of building a manse; and as being larger than an ordinary one, but not more commodious.’ The old sketch in Naughton House which represents the front view of the Castle of Naughton, as it stood in 1760, contains also a view of the old manse. The date of the original erection of the house—1618—and the initials either of the two brothers Crichton, or, more probably, those of Thomas Crichton and his wife—T. I. C.—were till a few years ago to be seen on a stone from which they have now disappeared under the influence of the weather, but which, having formed the apex of one of the storm windows in the roof of the old manse, was inserted in the back wall of the present manse offices when they were erected in 1816.

¹ See page 431.

CHAPTER IV

THE STARKS AND STARK-CHRISTIES OF BALLINDEAN

‘Blest he, who dwells secure
Where man, by nature fierce, has laid aside
His fierceness, having learnt, though slow to learn,
The manners and the arts of civil life.’

—COWPER.

THE STARKS of Ballindean were, according to the tradition of the family, descended from the Robertsons of Struan, chiefs of the Clan Duncan or Robertson. Alexander Duncan of Struan, who died in 1506, was the first who assumed the name of Robertson, the family name having been originally Duncan. Paul Robertson, a younger son of this chief, having rashly taken part in some feuds then raging between his family and the Earl of Athol, and having been guilty of manslaughter—an occurrence by no means rare in those turbulent times—fled to the Lowlands, and, for greater security, changed his name to Stirk, which afterwards came to be written Stark. He settled in the county of Fife, between which and Rammoeh there was in those days little or no intercourse.

In 1532 we find Alison Ramsay, relict of Andrew Jackson, PAUL STIRK, Marion Jackson his spouse, George their son, with their sub-tenants, obtaining from Abbot Robert and the convent of Balmerino a joint-tack, for nineteen years, of the lands of Ballindean (then extending only to twelve acres arable), three acres of Ducherone, and two acres of Boddanmraig. This tack was renewed to Paul Stirk, his wife, and four sons in 1539. In the same year they acquired from the Abbot and convent a fen-charter of these lands, which charter was, on the

petition of said Paul and his wife, ratified in 1540 by the verbal and special mandate of Pope Paul III., under the official seal of Anthony, Grand Penitentiary of that Pontiff. The property thus acquired, with considerable additions made to it from time to time (including the adjoining lands of Newbigging), has been possessed by the family down to the present day, with, perhaps, an exception of three years in the early part of the seventeenth century, during which, however, their *residence* at Ballindean was doubtless continued.

In confirmation of the tradition that Paul Stirk's name was originally Robertson, it may be mentioned that Alexander Robertson, Laird of Struan, who acquired some reputation in his day as a poet, and died in 1745, was in the habit of coming down to Fife, to visit the Laird of Ballindean as his relative; and that John Stark Robertson of Ballindean (noticed below) had in his possession the brace of long pistols and the broadsword which were used by his ancestor in his unfortunate encounter. They had down to that time been carefully preserved in the family as relics, and transmitted from father to son.

In 1569, Paul Stirk resigned his lands in favour of his eldest son GEORGE, reserving his own liferent.

In 1607, George Stirk resigned his lands in favour of David Beattie in Karsmire. This transaction was, apparently, a mere temporary expedient; for, in 1610, Beattie again resigned them in favour of GEORGE, son of this George Stirk; and the Stirks appear not to have left Ballindean between 1607 and 1610.

Under the year 1608 the Register of the Privy Council contains the following complaint made by 'David Gairdin, younger of Dewchorne':—'On the 17th July, George Stirk, younger in Bandane, armed with sword, gauntlet, and plate-sleeve, came without cause, by way of hamesuckin at night, to the complainer's dwelling-house in Dewchrone, where he was ready to go to bed, "with many horrible and blasphemous

aithis, schoring [swearing?] and avowing to byrne the house about his luggis." The complainer having opened his door, and "verie modestlie desyreit" the said Stirk to depart, Stirk had pursued him with a drawn sword, wounded him in divers parts of his body, and would have slain him if he had not found refuge in the house. Again, on the 19th of July, Stirk, having been informed that the complainer was that day to repair to the Grange of Balmerinoch, had come, accompanied by John Duncane in Bandane, armed as above, and waylaid complainer on the high road, fiercely set upon him, and wounded him in the left arm. Pursuer appearing by Alexander Mowat, and the defenders appearing personally, the Lords assoilzie the defenders, because the pursuer has failed in proving any point of his complaint.' On the 27th October, 1608, 'in ane action of oppression persewed be David Gairdin *contra* George Stirk, the defendar alledgeing that he wes assoilziet in the Court of Regalitie of Balmerinoch from ane of the facts libelled, and thairfore sould not now be troubled for it, the rolment of Court being produced, it bare that the process wes raised at the instance of David Gairdin, and of the procu[r]atour fiscall, and at the day of compeirance the assyse (jury) not compeirand, the next day when ane new assyse was summond, and compeired, the said David Gairdin wes not present and insisted not [in his process]. Swa (so), albeit the matter wes suspicious, yet the Lords thocht they could not tak new tryell of that fact. The cause why the assize assolziet was becaus the persewar compeirit not, usit na probatioun, and schew no blude.' On the same day, 'James Thomsone, portioner of Auchtermuchtie, for George Stirk, younger of Bandene, [became surety for] 500 merks not to harm David Gairdin, younger in Douchrone.'

In 1644, GEORGE STIRK, the third Laird of that name, was infeft in the property as heir to his father George; and in 1674 he resigned his lands in favour of his second son THOMAS, his eldest son having died previously. In 1686, Thomas Stark,

resigned his property in favour of his eldest son John. This Thomas was alive, however, in 1722. During the repair and improvement of the house of Ballindean in 1897, the initial letters of the names of Thomas Stark and his wife Margaret Greig, daughter of Mr. Walter Greig, minister of Balmerino, were found carved on a stone in it, with the figures 1690—doubtless the date of the erection of the building. John Stark became minister of Logie-Murdoch in 1700, and, dying in 1748, was succeeded in the property by his eldest son THOMAS, minister of Balmerino. On his death in 1772, Thomas Stark was succeeded by his eldest son JOHN, both as Laird of Ballindean and minister of Balmerino.

John Stark having demitted his benefice in 1781,¹ as previously stated, studied medicine at Edinburgh, obtained the degree of M.D. in 1783, and set up as a physician at Bath. There is a tradition in the family that it was he who first introduced the use of rhubarb as a culinary vegetable. It is certain that its use as such did not commence till his time—about the beginning of the present century. He afterwards went to Paris: and it is said that he escaped, as an American citizen, from being made a prisoner, the Consul having pledged himself in his behalf. He died in France about the year 1810. In 1790 he married Susannah, only daughter of Major-General Reid (the composer of the air of the well-known song, *In the Garb of Old Gaul*), who is said to have been so displeased with the match, that he only allowed his daughter her liferent of his property (which he would probably have only done in any case), bequeathing it for the endowment of a Professorship of Music and other objects in the University of Edinburgh. The General having died in 1807, the capital sum of this bequest had in 1855 grown to £61,401. Dr. John Stark Robertson, having died without issue, was succeeded, in the possession of Ballindean, Newbigging, etc., by his widow, who usually lived

¹ See page 475.

in Paris, and died there in 1838. The property then passed to three co-heiresses, daughters of James Stark of Kingsdale, next younger brother of Dr. John Stark Robertson. These ladies afterwards became heiress-portioners of Teasses also, by the death of their cousin, Thomas Stark of Teasses. The eldest, Miss MARY BUTLER STARK, having married Robert Christie, of the family of Christie of Durie (who in 1839 assumed the name of Stark Christie), the co-heiresses disposed their lands of Ballindean, Newbigging, and their pertinents to trustees under the marriage contract; and on Mrs. Stark Christie's death in 1861, the lands of Teasses, and those at Bottomcraig, fell to her eldest son, JAMES HENRY ROBERTSON STARK CHRISTIE, advocate, who sold the latter in 1864 to Miss Duncan-Morison of Naughton; while the lands of Ballindean and Newbigging passed to her youngest son, THOMAS STARK CHRISTIE, the present proprietor, who was formerly an officer in the 11th Hussars, and whose maternal ancestors have thus been connected with the Parish of Balmerino for a longer period than any now resident in it—at least so far as their genealogy can be traced.¹

¹ See Appendix, No. XXVI. § 16.

CHAPTER V

THE BALFOURS OF GRANGE

‘As for this Cardinal, I grant
He was the man we might well want,
God will forgive it soon ;
But of a truth, the sooth to say,
Although the loon be well away,
The fact was foully done.’

—, *Attributed to SIR DAVID LINDSAY OF THE MOUND.*

THE ‘New Grange’ of Balmerino denoted the farm buildings from which the Abbey lands forming the southern division of the Parish, including Ballindean, were cultivated at an early period, probably under the superintendence of a lay brother of the Monastery, called the master of the Grange, who was accountable to the cellarer. When the Reformation drew near, these, like most of the other lands of the Abbey, were feued to the tenants (for by that time they had come to be set in tack), or to others. Soon after that event, we meet with notices of the New Grange or Wester Grange, which was on the site of the present farm-house and steading of that name. We have seen that as early as 1539 the lands of Ballindean had been feued to Paul Stirk.

A family of Ramsays had possessed in the latter portion, if not in the middle, of the sixteenth century, the *eastern* half of Newgrange, including the half of Cleikumsclench (a name variously spelt), of Battlelaw, and of Outfields of Byres, besides Bangove, Ducherone, and other portions. These lands were successively held by David Ramsay and by his son, James Ramsay of Corston, in Strathmiglo Parish. The latter dying, in or before 1603, was in that year followed in the possession of

the property by his son, James Ramsay of Corston. James Ramsay, who possessed the Mains of Naughton for a few years, and also the Ramsays of Kirkton, and of Bottomeraig, were probably of this family. The above mentioned David Ramsay of East Grange also possessed Pittachop, in Flisk Parish. We have seen that PETER HAY of Naughton purchased the lands of East Grange, etc. in 1621.

Of the *western* half of Newgrange, Cleikumsleuch, Battlelaw, Crossfaulds, Outfields of Byres,¹ and other portions, the first proprietors we meet with are ANDREW WILSON, and ROBERT and ALEXANDER COCKBURN, who possessed, probably before the Reformation, separate divisions of these lands. Previous to 1569 these, and perhaps other portions, amounting to three-fourths of West Grange, etc., were acquired by DAVID BALFOUR of Balbuthy, who in that year resigned them into the hands of the Commendator of Balmerino for a new charter of them, which was confirmed under the Great Seal in 1572.

This charter makes mention of a ‘principal house or Hall’ as belonging to that portion of the lands of Grange formerly possessed by Robert Cockburn, and afterwards occupied by David Balfour. The description seems to indicate a house of some pretension, which was probably built in monastic times as a residence for the Master of the Grange. This continued to be the abode of the Balfours, and is mentioned in a charter as late as 1686. About forty years ago, an old granary was demolished there, which, judging from the superior style of its masonry and the thickness of its walls, doubtless formed part of the original buildings of the Grange.

The above-mentioned David Balfour of Balbuthy, afterwards Laird of West Grange, was the fourth son of Andrew Balfour of Mountquhanie, whose father, Sir Michael Balfour, slain at Flodden, was the first Laird of Mountquhanie of that

¹ Cleikumsleuch and Battlelaw together extended to four oxgates of land; Outfields of Byres to eight oxgates.

family, and head of the ancient family of Balfour, now represented by J. B. Balfour of Balfour and Trenaby in Orkney. David Balfour of Balbuthy was concerned, along with his relative Norman Leslie and others, in the murder of Cardinal Beaton on the 29th of May 1546. His brothers James and Gilbert Balfour joined the other conspirators in the Castle of St. Andrews after the Cardinal's murder had been perpetrated. Norman Leslie gave to David Balfour the lands of Balbuthy in 1547. On the surrender of St. Andrews Castle to the French, in the summer of 1547, the Balfours, with the rest of the besieged, including John Knox, were put on board the French galleys, and carried to France. They arrived first at Fécamp, a seaport of Normandy. They then sailed up the River Seine, and lay before Rouen, where the chief men were landed, and dispersed in various prisons. The others, including the three Balfours ('men without God' Knox afterwards called them), were left in the galleys and treated with great cruelty. 'Then,' says Knox, 'was the joy of the Papists, both of Scotland and France, in full perfection; for this was their song of triumph:—

"Priests, content you now; priests, content you now,
For Norman and his company has filled the galleys fou."

From Rouen the galleys departed to Nantes in Brittany, where they lay on the river Loire the whole winter, the prisoners working at the same time as galley-slaves, and Knox being one of the number. They refused, however, to give reverence to the Mass, though threatened with torments unless they consented to do so. When the galleys returned to Scotland, and were lying betwixt Dundee and St. Andrews Bay, John Knox, James Balfour, and, apparently, David and Gilbert his brothers, were in the same galley. This was about the month of June 1548. In the following winter Knox and the three Balfours were liberated. The latter, together with the other conspirators who had held St. Andrews Castle, had been

forfeited on the 13th of August 1546 for treason and the slaughter of Beaton. In 1567 David Balfour had his sentence annulled and his estates restored.

James Balfour above-mentioned — afterwards Sir James Balfour — was the ‘parson of Flisk’ who, in 1559, obtained a tack of the revenues of Balmerino Abbey from the last Abbot. He was a leading actor in most of the public events of that troublous time. Knox calls him ‘blasphemous Balfour,’ and Robertson the historian characterises him as ‘the most corrupt man of his age.’ The house at Kirk-of-field, Edinburgh, in which Darnley was murdered, belonged to him, and, according to Knox, James and Gilbert Balfour were among those who ‘laid hands on the King to kill him.’ James Balfour was designed of Pittendreich. He was an eminent lawyer, and became President of the Court of Session. The book known as *Balfour’s Practices*, however, is not now believed to be his work, as it once was. He married Margaret Balfour of Burleigh, and thus became the ancestor of the Lords Balfour of Burleigh.

David Balfour was succeeded in Grange by his second son GILBERT, who in 1581 entered into a contract with the Commendator of Balmerino regarding the teinds of his lands, and died before 1589.

DAVID, son of this Gilbert Balfour, and a minor at the time of his father’s death, was served heir to him in 1612. He had a son whose name is unknown, but who, leaving a daughter, predeceased his father, who died before 1620.

The next Laird of Grange was MICHAEL BALFOUR, eldest son of the first David Balfour of Grange. A charter of his whole lands, of the year 1631, includes the remaining fourth of West Grange (being the sunny or south half), or the half of the fourth part of the whole of Newgrange, Cleikumseleuch, Battlelaw, Outfield of Byres, etc., which the Balfours must therefore have acquired before that year. This portion had formerly belonged to JOHN OLIPHANT (mentioned in 1596), and

in 1613 and 1622, at least, was possessed by ROBERT ARCHMUTY, who had also other lands in the Parish.

Michael Balfour married Janet (or Jean?) Melville, probably a niece of the celebrated Andrew Melville, and was succeeded, between 1642 and 1644, by his son ANDREW, who in the latter year acquired from David, son of Robert Auchmuty, the lands of Park, Poyntok, Craigingrugie's-fauld, now called Demmings, three acres in Harlands, and one in Woodflat. His daughter Margaret married Andrew Leslie, second son of Sir John Leslie of Newton and Birkhill, and was the ancestress of several of the Lords Lindores.

DAVID BALFOUR was served heir to his father Andrew in 1686, and in 1697 sold the lands of Park, Poyntok, etc., to the Master of Balmerino. This Laird, and also his father and grandfather, were men of sturdy Covenanting principles. Sibbald, noticing either Grange or Mountquhanie—for it is doubtful which of the two places he refers to—says, 'Here is, of late, found good slate for covering houses.'

In 1723, David Balfour sold Grange to Dr. ALEXANDER SCRYMGEOUR (whose son afterwards purchased Birkhill); and he was acting as a Commissioner of Supply in 1727; after which date there is no further notice of this branch of the family of Balfour.¹ About the end of the seventeenth century, there were no fewer than twelve branches of the Balfours, all landed proprietors, in Fife. At an earlier period there were several others.

¹ See Appendix, No. XXVI. § 17.

CHAPTER VI

THE LAIRDS OF BIRKHILL

'A lowly dale, fast by a river's side,
With woody hill o'er hill encompassed round.'

THOMSON.

§ 1. THE LESLEYS AND LERMONTIS.

IN 1539, Abbot Robert and the convent of Balmerino granted a charter of the lands of Corby, Corbyhill, and eight acres arable contiguous to Corby—now called Birkhill—to Andrew Lesley of Kilmany, son of George, fourth Earl of Rothes, whose ancestors, the Abernethies, had possessed them, as well as most of the other lands in the original Parish of Balmerino, as we have seen, before they were conferred on the Abbey. On the 16th of March 1541–2, this charter was confirmed under the Great Seal, and in 1567 was ratified by Parliament. In addition to the annual feu-duty which Andrew Lesley was to pay to the Abbey in grain, poultry and cash, he had advanced to the King, on behalf of the Abbot and convent, a sum of money—the amount of which is not stated—being their quota of the tax on Church benefices which the Pope had granted to the Sovereign.¹

Birkhill, before 1573, became the property of GEORGE LERMONT of Balconie, who had married Euphemia Lesley, daughter of George, fourth Earl of Rothes, and half-sister of Andrew Lesley. JOHN, second son of GEORGE LERMONT, possessed the estate from 1596 to 1601, at least. He formed one of a Royal Commission of twelve members appointed to

¹ See Appendix, No. XXVI. § 18.

visit the three Colleges of the University of St. Andrews, where they met on the 8th of July 1597, *Rege presente*. In 1600, he was served heir to Balcomie and other lands, in consequence of the death of James, his elder brother, in Orkney while on his way home from Lewis, where, with several Fife Lairds and others, he had been engaged in a very unsuccessful attempt to colonize and subdue the Long Island under the King's authority.

What was called the 'Wood of Balmerino' extended from Corbieden on the west to the Poyntokburn on the east, and was bounded by the dyke or fence of the said wood on the south, and by the Tay on the north. Within this enclosure were the lands—eight acres, with pasture—and doubtless also the Lodge, of the Forester, or keeper of the wood (the office of Abbey Forester being usually hereditary, with a portion of land attached to it), and—in the year 1601—the principal manor-house called Birkhill, built near the Ludgeden (*i.e.* Lodge Den) within the said wood, the planting called the Park, dovecot, &c. These subjects were not included in Andrew Lesley's charter of 1539. In March 1580–81, they were feued by the Commendator Henry Kenneir and the convent to James Betoun of Creich. From him they must have passed to the Lermonts. In 1601, John Lermont of Balcomy sold to Lady Janet Durie, wife of Andrew Lesley, who had now become Earl of Rothes, in life-rent, and to George Lesley, their oldest son, in feu, the lands of Corbie, and all the other subjects above mentioned, including the Wood of Balmerino, &c., with salmon fishings of Barnden and Whitequarrelhope, between Corbieden on the west and Barnden on the east; and the teinds of land, wood, and fishings.¹

George Lesley, who thus acquired Birkhill, having died in 1614 without issue, his brother John Lesley of Lambennie was in that year served heir to him in this property; and in 1620

¹ See Appendix, No. XXVI. § 19.

to the barony of Newton also, comprehending Easter, Wester, and Middle Newton, the cotlands and brewlands of St. Fort, the superiority and fishings of Woodhaven, &c., which possessions (feued before 1517, and in that year sold, by Andrew Kinnaird of that Ilk to James Gairdin) his father had acquired from John Gardyn and others in 1540-41, and had afterwards—in 1596—sold to his son George, to be held by him and his heirs male; whom failing, by his other son John and his heirs male.

This John Lesley of Birkhill and Newton (of which latter place he was most frequently designed) was a man of great talents and eminence. In 1641, when King Charles I., who was then in Edinburgh, created General Alexander Lesley Earl of Leven in presence of the Scottish Parliament, 'John Lesley of Birkhill,' being one of the four Esquires in attendance on the Peer, had the honour of knighthood conferred upon him. The following curious account of the ceremony is given by Sir James Balfour of Denmiln, who was then Lord Lyon King at Arms:—

'6 Nouenbris, Saterdag, Sessio I. *Règne presente*—General Lesley having newly received his patent of Lord Balgony and Earl of Leven, was solemnly this day installed by His Majesty's order, in face of Parliament. Being invested in his Parliament robes, and conducted by the Earls of Eglinton on his right hand, and Dunfermline on his left, in their robes; the Duke of Lennox and Richmond, Great Chamberlain of Scotland, in his robes, going before him; in this order did they come through the court, and so entered the Parliament House.

'First went six trumpets in their liveries, two and two in order.

'Then the pursuivants, two and two in order, in their coats of office.

'Then the heralds in their coats, the eldest of which did bear his [Leven's] coronet.

'Next came the Lyon King of Arms, having the new Earl's patent in his hand.

'And after him the Lord Great Chamberlain in his robes,

followed by the Earl Marishall, who did usher in the new created Earl, and his two assistants or conductors.

‘When they came before the throne, the Lyon delivered the patent to the Earl of Leven, who did give it to the President of the Parliament, and he to the clerk, who openly read it.

‘Then after three several low cringes, the Earl ascended the throne, and, kneeling before his Majesty, had the usual oath of an Earl administered to him by the Earl of Lanark, Secretary of State; after which his Majesty did put the coronet on his head, and [Leven], arising, humbly thanked his Majesty for so great a testimony of his favour, and withal besought his Majesty to knight the four Esquires that did attend him, which, in this order, by his Majesty’s command, were called by the Lyon King of Arms:—

‘John Lesley of Birckhill,
John Broune of Fordell,
James Malweill of Brunt-iland,
Andrew Skeene of Aughtertule.

‘Being in this order called by their names, they ascended the throne, and kneeling, were severally dubbed Knights by his Majesty with the Sword of State; then all of them, again kneeling, had a gilt spur put on their right heel by Sir David Crichton of Lugton, Knight, the ancientest Knight there at hand. This done, they still on their knees, with uplifted hands, had the oath of a knight administered to them by the Lyon King of Arms, after which they severally kissed his Majesty’s hand, descended, and attended the new made Earl to his place, where he was ranked amongst his peers.

‘Then was there four several alarges proclaimed, by the Lyon first for his Majesty, by the heralds for the new Earl, and by the pursuivants for the four knights, with all their titles; after which the Earls retired and disrobed themselves, and thereafter returned to the House.’¹ (*The spelling is here modernised.*)

¹ Balfour’s *Annals of Scotland*, vol. iii. pp. 139-141.

In the same year in which he was knighted, Sir John Lesley, though a staunch Royalist, was one of those appointed in the room of four Lords of Session who had been displaced for their adherence to the King's cause, and he took his seat on the bench as Lord Newton. But having accepted a Lieutenant-Colonelcy in the King's Horse-Guards, and having been concerned in the Duke of Hamilton's Engagement, he was deprived of his place as a Lord of Session, and other honours, by the Act of Classes in 1649. On the 1st of September 1651, Dundee was taken and plundered by General Monk, and many of the inhabitants, as well as persons of distinction who had flocked into the town from the surrounding country for safety, were massacred. Amongst those who perished on that occasion were Robert Lumsdaine of Mountquhanie, who was Governor of Dundee, and Sir John Lesley of Newton, with his son and his servant, who chanced to be in the town when it was taken.

Sir John Lesley was succeeded by his eldest son of the same name, who in 1650 had married Isobel, daughter of George Hay of Naughton, and appears to have been involved in pecuniary difficulties. In 1652, says Lamont, 'Sr. Jhone Lesley of Newton and Corbie in Fyfe, sold Corbie wood to some men in Stratherne for 5500 marks; he was to receive the money att 3 or 4 severall termes. The tries hire werre not vpon the decaying hand; for the most pairt all of them werre bot younge tries, and not one of ane hundred attained to ther perfection; it consisted of oakes, ashes, plains, allars, birkes, sauches.'¹ In 1662, Lamont further tells us, 'Alexander Cuninghame was scorched through the towne of Cuper of Fiffe, and after brunt in the right hand with a burning iyron, and banished the shyre of Fiffe, because some monthes agoe, he had ryddine away with his measter Sr. Jhone Lesly of Newton in Fiffe his horse, and 700 marks, or therby, of his money, and spent the same idelly in the west-countrie.'²

¹ Lamont's *Diary*, pp. 16, 43.

² *Ibid.*, pp. 151 2.
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The second Sir John Lesley was succeeded by his only son John, who died in 1686 without succession, when the estate of Birkhill, etc., fell to two nieces of the latter.¹

§ 2. THE DICKS, CARNEGIES, AND ALISONS OF BIRKHILL.

ANNE AND JANET DICK, daughters of William Dick of Grange in Mid-Lothian, by his first wife Elizabeth Lesley, daughter of the second Sir John Lesley, were served heiress-portioners of tailzie of their uncle in Birkhill estate in 1697; and in Newton at the same time. In the following year they sold Newton to Margaret Countess of Rothes, and it was thus again annexed to the estates of the Rothes family, with whom it remained till it was sold with the barony of Ballinbreich to Sir Laurence Dundas, ancestor of the Earl of Zetland, for £20,000, after the burning of the greater part of Leslie House, which took place in 1763.

Janet Dick was married to MEXCO CARNEGIE, advocate, of the family of Carnegie of Pitarrow, who acquired Birkhill, etc., with his wife. He had studied at the University of Leyden, where he was supported by the liberality of his chief, Robert, Earl of Southesk. He was appointed Sheriff-Clerk of Haddingtonshire, and died in 1705, leaving two daughters. His widow married, secondly (before 1711), ALEXANDER ALISON, Writer to the Signet, who was one of the Curators of the family of Mungo Carnegie. She and the daughters of Mungo Carnegie possessed also the third part of Kilmany, and a portion of St. Fort—which they doubtless inherited from the Lesleys.²

Alexander Alison was succeeded in Birkhill, etc., by his eldest son ALEXANDER, at whose death, in or before 1729, the estate passed to JOHN ALISON, a younger brother of the latter.

John Alison having become bankrupt, the estate of Birk-

¹ See Appendix, No. XXVI. § 20.

² See Appendix, No. XXVI. § 21.

hill was purchased under a judicial sale, in 1744, by DAVID SCRYMGEOUR, advocate, who had been residing at Birkhill several years previously. The price he paid for the property (which did not then include Grange or Cultra) was £29,600 Scots, or £2,466, 13s. 4d. sterling; the whole rental payable in grain, with salmon fishings and the carriage of coals, but not reckoning the mansion-house, being valued at £658, 6s. Scots. David Scrymgeour was the son of Dr. Alexander Scrymgeour, who had in the year 1723 acquired the estate of Grange, and who was also proprietor of Wormet.¹

§ 3. THE SCRYMGEOURS AND SCRYMGEOUR- WEDDERBURNS OF BIRKHILL.

THE family of SCRYMGEOUR is of great antiquity. According to Bower, the interpolator and continuator of Fordun's Chronicle, Alexander I., who reigned from 1107 to 1124, received at his baptism from his father's brother, the Earl of Gowrie, the lands of Lyff and Invergowry; and when he became king, he proceeded to build a palace at Lyff. Certain men of the Mearns and of Moray sought to seize him in this palace by night, and to break in the door; but his attendant, Alexander Carron by name, brought him out privily. The King then took ship at Invergowry, and, having gone to the south of Scotland, collected an army for the pursuit of the conspirators. In gratitude for his escape, he founded the monastery of Scone, and endowed it with the lands of Lyff and Invergowry. He then marched against the rebels; and when he arrived at the river Spey, he found them collected in great force on the opposite bank. The river being swollen, his men dissuaded him from crossing; but, unable to restrain his anger, he gave his standard to be carried across by Alexander Carron, because he knew him to be a man of great strength and courage. The King and Carron having first crossed the river, the army followed; and

¹ See Appendix, No. XXVI. § 22.

the enemy, on seeing the royal standard unfurled, took to flight. In reward for Carron's bravery, the King appointed him and his heirs to be his Standard-bearers, and conferred on them certain lands and rents in perpetuity. Moreover, because Carron had cut off the hand of an Englishman in a sword-fight, he obtained the surname of Stryngeour (Skirmisher), which has been borne by his descendants to this day.

Wynton of Lochleven, without mentioning Carron's name, gives an account of this affair, but places the King's palace at Invergowrie, and makes his pursuit of his enemies end differently. Hector Boece relates *two* incidents of a similar kind. The first he places under the reign of Malcolm III. (1057-1093), and connects with it Carron's appointment as Standard-bearer. He states that before Malcolm gave his standard to Carron, he had taken it from the former bannerman (whom he does not name), because, through terror, he was hesitating to carry it across the river. Boece assigns the second of these incidents to the reign of Alexander I., and relates the story of that King's escape from his enemies as having taken place at the Castle of Baledgar in Gowry. He tells us that this monarch likewise pursued his enemies to the Spey, and sent his bannerman Alexander Carron, son of the above-mentioned hero of the same name, across that river with a force of chosen men, whereby the rebels were vanquished and many of them put to death. 'This Alexander Carron' (to quote the words of Bellenden, the translator of Boece) 'slew sindry of thir conspiratouris with ane crukit swerd, afore the king, and was callit, thairfore, Skringgeour; that is to say, ane scharp fechter; and for his singular vassalage he gat armis; in quhilkis is ane lion rampand, with ane crukit swerd. Otheris sayis, that he was callit Skringgeour becaus he slew ane Inglisman in singular battall.' Bellenden, however, omits what Boece here adds—that the first of these reasons for his being surnamed Stryngeour 'is, on the authority of many writers, the truer, as it is the more honourable

one.¹ George Buchanan follows Boece in relating two similar acts of valour performed at the river Spey by Carron and his son respectively in the reigns of Malcolm III. and Alexander I. All these accounts differ from each other in many of their details. In the ancient ballad of *The Battle of Harlaw*, as we shall see, Carron's gallantry and reward are assigned to the reign of William the Lion (1165-1214). But these discrepancies, though perplexing, are not greater than such as occur in the accounts which have come down to us of many other events of early Scottish history. As the Foundation Charter of the Abbey of Scone confirms Bower's statement, that Alexander I. endowed that house with the lands of Lyff and Invergowry, the more probable supposition is, that it was that monarch, and not Malcolm III., whom Carron so heroically served; and it is unlikely that the gallant achievement at the river Spey was performed oftener than once. But whatever may be the precise truth in this matter, and whether one or two persons of the name of Carron thus distinguished themselves, there is no reason to doubt that the name of Seryngeour owes its origin to an exploit of one or other of the kinds described, and that the hereditary office of Standard-bearer to the King, with the privilege of carrying part of the royal arms as their heraldic bearings, was conferred on this family as early as the reign of Alexander I.²

The names of the descendants of the first Seryngeour are

¹ The following lines on Carron's exploit were written by John Johnston, a Latin poet of the sixteenth century, in his *Heroes Latinis*, p. 6:—

'Quid trepidus? Da signa mihi, superabimus amem,
Terreat an pavidos nos fugitiva cohors?
Dixit, et arripis signis, ruit acer in hostem,
Nil rapidi metuens agmina torva vadi;
Hinc decus augusto surgit sub Principe. Ab armis
Seryngeræ genti fama decusque manent.
Arma alius jactet, nos scimus fortibus armis
Utter, haud dici, mabimus esse viri.'²

² *Scotichronicon*, vol. i. p. 285; Wynton, Ed. Laing, vol. ii. pp. 174, 5; Boece, Paris Ed. 1574, Lib. xii. fol. 258, 2, and 262, 2; Bellenden, vol. ii. pp. 283, 29; (1821).

not recorded till we reach the time of Sir William Wallace, one of whose associates in the siege of the Castle of Dundee was 'ALEXANDER THE SKIRMISHUR,' who is allowed to have been the lineal representative of Alexander Carron or Scrymgeour. Blind Harry the minstrel, in relating the siege of the Castle, says of Wallace—

'He maid Scrymjour still at the hous to ly,
With twa thousand; and chargyt him forthi,¹
That mayn suld chaip with lyff out off that sted,
At Sotheroun war, bot do thaim all to ded.
Scrymgeour grantyt rycht faithfully to bid.'²

When Wallace afterwards assembled the Scottish lords at Perth, Scrymgeour, having won Dundee Castle by the surrender of the English for want of food, came to the former town; and Wallace, in order to prevent the Castle from being ever again made use of by the English, ordered him to destroy it—

'Masons, minouris, with Scrymgeour furth he send,
Kest down Dundé, and thairoff maid ane end.'³

Authentic evidence that Scrymgeour at this time bore the royal banner is furnished by a charter granted to him by Sir William Wallace. This charter possesses a unique interest, as being the only known document issued by that hero as Governor of Scotland. It is, moreover, one of four writs granted by Wallace which, or copies of them, are alone now extant. The charter to 'Alexander called the Skirmishur' is dated at Torpheichyn on the 29th day of March 1298, and confers on him and his heirs 'six merks of land in the territory of Dundee, to wit, that land which is called the upper field beside the town of Dundee on the north side, with those acres in the west field which were wont to belong to the

¹ Therefore.

² *The Life and Acts of Sir William Wallace*, Ed. Jamieson, 1859, p. 280.

³ *Ibid.*, p. 304.

King's part, beside the town of Dundee on the west side: And also the King's meadow in the foresaid territory of Dundee: And also the Constabulary of the Castle of Dundee . . . for homage to be done to the foresaid King [John] and his heirs and successors, and for faithful service and succour given to the said kingdom, in carrying the royal banner in the army of Scotland at the time of the making of this charter.¹ The lands thus conferred are believed to have included those of Dudhope.

'The Constabulary and the estate,' says Mr. Hill Burton, 'were held for centuries by Scrymgeours, who distinguished themselves in honourable service; and a special lustre was always conceded by the popular voice to that race which held a hereditary title conferred by Wallace.'² Of Scrymgeour, the contemporary of Wallace, the present proprietor of Birkhill is a descendant, and the lineal representative.

SIR JAMES SCRIMGEOUR of Dudhope was one of those who accompanied the Earl of Mar to Flanders in the early part of the fifteenth century. We have seen that Sir William Hay of Naughton was another, and that both of them are mentioned by an ancient French poet.³ Wynton of Lochleven thus notices Scrymgeour in connection with that campaign—

'Schir James Scrymgeoure of Dundee,
Comendit a famous knyght was he,
The Kingis banneoure of ffe,
A lord that wele aucht lovit he.'⁴

In the great battle fought at Harlaw in Aberdeenshire, in 1411, between the King's forces commanded by the Earl of

¹ The charter was engraved in fac-simile by Anderson in his *Diplomata Scotie* (1739). The original cannot now be traced. A fac-simile of Anderson's engraving is given in the *National MSS. of Scotland*, vol. i.

² *History of Scotland*, vol. ii. p. 198 (Ed. 1873).

³ See page 492.

⁴ *Cronykel*, B. ix. 3125-8.

Mar, and ten thousand clansmen under Donald, Lord of the Isles—one of Scotland's most memorable contests, being the final struggle for supremacy between the Highlanders and the Lowlanders—the same Sir James Scrymgeour led the van of the royal army, and after greatly distinguishing himself was the first man of it who fell. The ancient ballad of *The Battle of Harlaw* thus mentions him:—

'Sir James Scrymgeour of Duddap, Knight,
Grit Constabill of fair Dundé,
Unto the dulefull deith was dieht,
The Kingis chief banner-man was he,
A valziant man of chevalrie,
Qubais predecessors wan that place
At Spey, with gude King William frie.
Gainst Murray and Maeduncan's race.'¹

A subsequent SIR JAMES SCRYMGEOUR of Dudhope was one of four persons who, in 1589, accompanied the Earl Marischal to Denmark to bring home the Queen of James VI. In 1606, his Majesty addressed to the Bailies, Council, and community of Dundee, the following letter concerning him:—

'To our right trustye and weilbeloved The baillies, counsell, and commontye (?) of Dundye.

'JAMES R.

'Trustie freindis we greet you wele. Understanding that the tyme off the electioun of the Magistratis within that our burgh of Dundie now schortlie approchis, And hailling a care still (as we have ever haid) to have the same governit be sic personis as ar knawin best affected toward ws and our service and the communwele of the same our burgh Upon pruiß and experience of the Loyaltie and gude dispositioun thairto off our trustie and weilbeloved Sr. James Scrymgeour of Dudope Constabill of Dundie we have thoct gude how as oftentymes afoir to recommend him heirby unto you, Willing and com-

¹ Laing's *Early Scottish Metrical Tales*, Ed. 1889, p. 258.

manding you at the tyme of your said Election to continew him in the office of provestrie of that our burgh for the yeir to come as lykwyse that according to your auncient and accustomed forme ye make chose of sic other persones to beare the charge and offices of Magistratis and consaloris within our said burgh as ar best devoted toward our service and obedience and comminwle of the same and that ye mak na chois of any restles or turbulent persones quhairby the gude and peaceable estate of that our burgh may be inquieted and our service thair hindered And so resting assured of your conformitie heirto we bid yow fairwele from oure court at greynewiche the XV of August 1606.’

The original of this letter is still preserved at Birkhill.¹

Dudhope Castle, which appears in Sletzer’s View of Dundee as it stood in 1680, was erected by the Stryngeours, and was long their chief residence. It was a large square keep of the style of the fifteenth century. In 1794, it was remodelled to serve as military barracks. As Constables of Dundee, the Stryngeours were frequently in conflict with the inhabitants.

In 1641 SIR JOHN STRYNGEOUR of Dudhope was raised to the peerage as Viscount Dudhope and Baron Stryngeour of Inverkeithing. JAMES, the second Viscount, as a Covenanter, had a command in the Scottish army sent in 1644 to assist the Parliament of England against Charles I., and was mortally wounded at the battle of Marston Moor on the 2nd of July of the same year. JOHN, the thirteenth Constable of Dundee, and third Viscount, also a Covenanter, was a Colonel of horse in the ‘Engagement’ undertaken by Duke Hamilton in 1648 to attempt the rescue of Charles I. He assisted Charles II. in his famous run, or ‘start,’ to the Highlands in 1650, and afterwards accompanied His Majesty to the battle of Worcester. Escap-

¹ In this (the first) print of it the contractions have been extended. The words ‘James R.’ and ‘from oure court,’ etc., are in his Majesty’s own handwriting.

ing thence, he was taken prisoner by Cromwell's troops in the Braes of Angus in November 1654. In 1661, he was rewarded for his loyalty by being created Earl of Dundee. On his death in 1668, the notorious Duke of Lauderdale, by an intrigue, obtained from the Crown a gift of *ultimus heres* and of recognition of his estates, with the Constabulary of Dundee, in favour of his own brother, Charles Maitland of Hatton. It is said that the Duke sent soldiers to seize upon Dudhope Castle, and that, having got possession of it, he burnt the family papers of the Stryngeours. The limitations of the peerage are not known; but according to the settlement of the estates in 1541 and 1587, JOHN SCRYMGEOUR, of the Magdalene's Kirkton, Dundee, the lineal ancestor of the present proprietor of Birkhill, who was nearest and lawful heir of entail to John, Earl of Dundee, ought to have succeeded to the barony of Dudhope, the office of Constabulary of Dundee, etc., in virtue of deeds of entail and charters under the Great Seal, but was deprived of his right thereto by the recognition in favour of Charles Maitland of Hatton; by which also he and other creditors on the estate lost their lawful debts. This, with the misfortune of having bought the life-rent of the Countess of Dundee, who died soon afterwards, obliged him to sell his estate for the satisfying of his creditors: particularly the lands of Kirkton were then sold to John Stryngeour, merchant in Dundee.¹ In 1684, John Grahame of Claverhouse, afterwards created Viscount Dundee, obtained a gift from the King of the Castle of Dudhope and Constabulary of Dundee, then in the hands of the Earl of Lauderdale, on payment of a sum of £2000 to the Chancellor.

JOHN SCRYMGEOUR, the former Laird of Kirkton above mentioned, married Magdeline, daughter of Alexander Wedderburn of Kingennie and Easter Powrie, afterwards called Wedderburn; and their son, DR. ALEXANDER SCRYMGEOUR, who

¹ Douglas's *Peerage of Scotland*.

purchased Grange of Balmerino in 1723, was successively Professor of Humanity and of Philosophy at St. Andrews. Having been presented to the chair of Divinity there in 1713, proceedings were taken against him by the Church courts, because he was not a minister of the Church, but a layman; and also on account of his Jacobite principles. He nevertheless taught Divinity for several years, but was suspended for his Jacobitism by a Royal Commission in 1719. The case does not appear to have been finally disposed of, and was only ended by his death in 1732. He married Janet, only daughter of Professor David Falconer of St. Andrews, and Laird of Wester or Little Kinneir; and with her that property was acquired by the Scrymgeours.

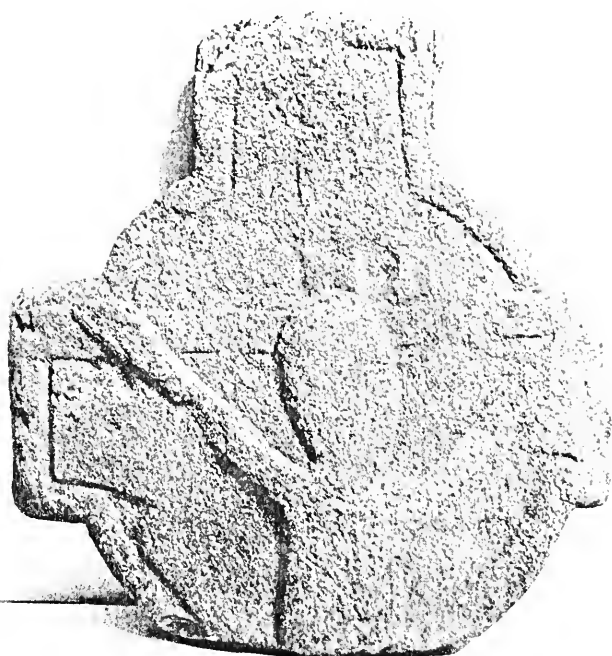
DAVID SCRIMGEOUR, who purchased Birkhill in 1744, was the son of Professor Scrymgeour. He was called to the bar in 1731, and appointed Sheriff-Depute of the county of Inverness on the abolition of heritable jurisdictions in 1748. ALEXANDER SCRIMGEOUR, his eldest son, succeeded him in his estates on his death in 1772; and in 1778, on his acquiring by inheritance the property of Wedderburn in Forfarshire, added to his own name and arms those of WEDDERBURN OF WEDDERBURN, of which family it now remains to give a brief account.

The WEDDERBURNS were an important Border family in the fourteenth and the earlier part of the fifteenth centuries. Their lands of Wedderburn, in Berwickshire, are said to have devolved on an heiress, who married a Home, by whose descendants, the Homes of Wedderburn, these lands continued to be held. There is no record of any important family of Wedderburns in Berwickshire after the year 1450; but from about that date there were flourishing in Dundee four branches of the name. The tradition is, that these were descendants of the Border family; and it is certain that they used armorial bearings substantially identical with those of the Berwickshire Wedderburns. The Dundee branches appear to have been closely related to each other, but the name of a common ancestor has not been found for them. One of these branches

was that of James Wedderburn, who married Janet Barry. He was probably born about 1450. Their three elder sons, James, John, and Robert, were among the earliest Scottish Reformers. This James wrote satirical plays, which have not been preserved, against the errors of the time. His brothers John and Robert were the authors or compilers of *The Gude and Godlie Ballads*, known as the Dundee Psalms. Robert succeeded his maternal uncle as Vicar of Dundee. He was most probably the author of the *Complaynt of Scotland*, though that work has also been ascribed to Sir James Inglis, and to Sir David Lindsay of the Mount. A great-grandson of James who wrote the satirical plays was another James Wedderburn, born in 1585, who had studied at Oxford, and was appointed in 1623 Professor of Church History at St. Andrews, and in 1636 Bishop of Dunblane and Dean of the Chapel Royal. Having been deprived and excommunicated by the General Assembly which in 1638 met at Glasgow and abolished the Episcopal government of the Church, Bishop Wedderburn retired to England, where he had, through the influence of Archbishop Laud, previously held various preferments, and dying in 1639 was buried in Canterbury Cathedral.

Another of the four branches of Dundee Wedderburns above referred to was that of Robert Wedderburn, who married Janet Froster, and died in 1531. Their grandson Alexander Wedderburn was town-clerk of Dundee, 1557-85. There is reason to believe that some of the Wedderburns held that office at an earlier period; but he was certainly the first of a long line of the name who held it in unbroken succession for one hundred and sixty years. David, his second son, was a merchant and lawyer in Dundee, and his *Compt Buik*, extending from 1587 to 1630, has been recently printed for the 'Scottish History Society.'¹ David's eldest brother, Alexander Wedder-

¹ This valuable record has been edited for the Society from the original Manuscripts, with an elaborate Introduction and illustrative Notes, by Mr. A. H. Millar, F.S.A. Scot. The information given above about the *early* Wedderburns



FRAGMENT OF A STONE CROSS FOUND AT BIRKIHILL.
(FRONT AND BACK VIEWS.)

burn above mentioned, represented Dundee in the Scottish Parliament, and was one of the Commissioners for treating of a union between England and Scotland. He was held in high esteem by James VI., whom he accompanied to England on his accession to the throne of that kingdom; and who, on Wedderburn's taking his leave in order to return to Dundee, took a diamond ring off his finger and presented it to him. This ring is still preserved at Birkhill. The same Alexander Wedderburn acquired the barony of Kingennie, subsequently erected along with that of Easter Powrie into the barony of Wedderburn. James, the second son of Kingennie, was the ancestor of the Wedderburns of Blackness; of Sir Peter Wedderburn of Gosford, who married Janet Halket, heiress of Pitfirrane, and took the name of Halket; and of Lord Chancellor Loughborough, created Earl of Rosslyn. David Wedderburn of Wedderburn dying unmarried in 1761, in him the principal male line ended, and the representation devolved on the family of Blackness. Grisel, only sister of David Wedderburn of Wedderburn, on her brother's death succeeded to his estate of Wedderburn. On her death in 1778, she was succeeded in that property by ALEXANDER SCRYMGEOUR of Birkhill, as the nearest heir and only surviving descendant of Alexander Wedderburn, third baron of Kingennie, whose daughter Magdalene was married in 1659 to John Scrymgeour of Kirkton, as has been already mentioned. The several portions of Cultra, in Balmerino Parish (excepting Henderson's lands), were added to the estate of Birkhill some years before and after the commencement of the present century.

In 1811 ALEXANDER SCRYMGEOUR WEDDERBURN was succeeded by his brother HENRY, who had resided several years in

has been derived from Mr. Millar's exhaustive account of the family, in which he has corrected the erroneous statements given by Douglas in his *Baronage of Scotland* and repeated by subsequent writers. Mr. Alexander Wedderburn, Q.C., has printed in *The Wedderburn Book* the documentary evidence on which the correct genealogy of the family is based.

Jamaica. On his death in 1841, the succession devolved on his only surviving son, FREDERICK LEWIS, who had been an officer in the Tenth Hussars. He died in 1874, and was succeeded by his eldest son, HENRY SCRYMGEOUR WEDDERBURN, who had served in Canada as an officer in the Seventeenth Regiment of Foot. On the 17th of August 1876, in obedience to the Queen's express command, he, in his capacity as HEREDITARY ROYAL STANDARD BEARER, attended the ceremony in Charlotte Square, Edinburgh, on the occasion of Her Majesty's unveiling the statue, there erected, of His Royal Highness the late Prince Consort.¹

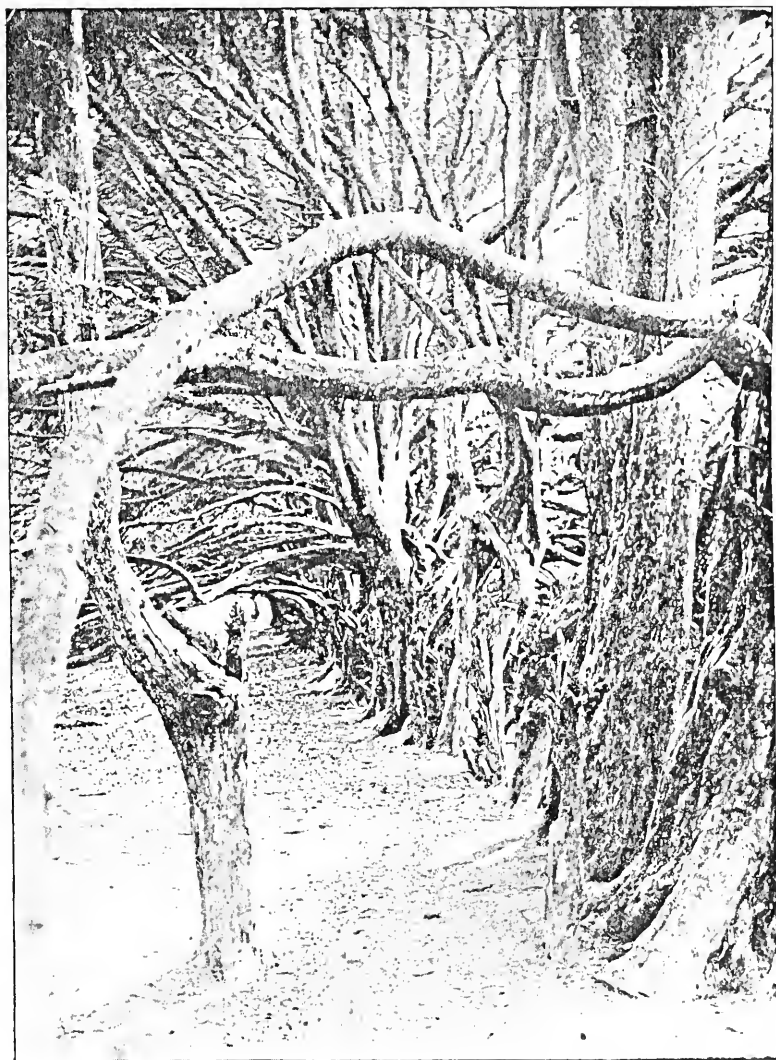
The Mansion-house of Birkhill, which in 1857-59 received such extensive additions and improvements as to render it one of the most elegant structures in the county, was built in 1780 on the site of the old house, which had been the residence of the Lesleys, and, as we have seen, is mentioned in a charter as early as 1601. A remnant of that edifice, notable for the thickness of its walls, was in existence till the recent improvements. There may be here mentioned a portion of a Cross of an unusual kind, which was recently found underground at Birkhill. It is not known where it originally stood, or whence it came. (See the *Illustrations*.)

One of the most remarkable objects in this district is an ancient hedge of very high yew trees, with several hollies interspersed, at Birkhill. It forms the east, west, and north sides of an oblong about eighty yards in length, and half that number in breadth. The great age of the trees is evident from the thickness of their trunks, their general height—about fifty feet—and the wide spreading of their branches, which measure about eighteen yards across, from the inner to the outer side of the hedge. It is quite healthy in every part, without gap or irregularity; and the deep shade of its lofty walls of foliage, and the perfect stillness which reigns within

¹ See Appendix, No. XXVI. § 23.



VIEW OF PORTION OF THE ANCIENT VIEW-HELGE AT BIRKBECK.



VIEW OF ANOTHER PORTION OF THE ANCIENT YEW-HEDGE
AT BIRKILL.

the inclosure, produce a deep impression on the mind of the visitor.

Nothing is certainly known either of the age of this hedge, or of the purpose for which it was intended; but as it seems to have been for some time kept low by pruning, and afterwards allowed to expand freely; and as the Abbeys Forester appears to have had his residence at Birkhill, it is probable that the hedge was originally planted to serve as a fence for his garden, or some similar purpose. The space inclosed was once stocked with fruit trees, and afterwards converted into a flower garden, but is no longer so used. Many years ago, part of a causeway was laid bare, but again covered up, at the south side of the oblong, indicating the former existence of some building there of a character superior to that of the cottages which once stood near the spot.

CONCLUDING CHAPTER

OF MISCELLANEOUS MATTERS

‘Gathering up all that Time’s envious tooth
Has spared of sound and grave realities.’

—WORDSWORTH.

THERE remain to be noticed some matters of a miscellaneous kind which could not well be set down under any of the preceding divisions of this work.

The Rev. John Thomson, alluding, in the New Statistical Account of Balmerino, to the fact of Queen Magdalene’s physicians choosing St. Andrews and Balmerino for her residence, as having ‘the best aers of any places in the kingdom,’ says:—‘In subsequent generations, dames of meaner degree have been no less indebted to the excellence of its “aers,” as the following well-authenticated facts clearly prove. The writer of the former Statistical Account [the Rev. Andrew Thomson] says, “The wholesomeness of the climate appears also from the fruitfulness of the females. The present incumbent has often, in the course of ten years, had an opportunity of baptizing twins; and there are two families in the Parish at present, one of whom has had thrice twins, and the other had five sons at two births.” I may be permitted (he says) to add, that that individual, during his incumbency, baptized, in the Parish, *three times thrice*. Few parishes of equal extent contain a greater number of very old people. There are at present [in 1838, when the population of the Parish was more than one-half greater than at present] 35 individuals bordering on, or upwards of, eighty years. One woman is in her ninety-fifth



MRS. NEILL.

(From a Photograph taken by Mr D. Gordon, Cufar, 3rd December 1890.)

year, and another died last year [1837] in her hundredth.¹ From March 1836 to March 1837 six individuals died whose united ages amounted to 512, giving an average of 85 years to each. The last incumbent died in March 1836, in his ninety-first year.'

It may be added that on the 9th of January 1859 a woman, Mrs. Hill, died in the village of Gauldry who had entered her hundred and second year; and that another woman, Mrs. Neill, died at Bottomeraig on the 13th of May 1894, aged 101 years and 7 months. By some it was thought she was a year older. Thus within a period of fifty-seven years the Parish has produced three centenarians. Mrs. Hill, whose maiden name was Helen Graham, was not a native of Balmerino parish, but spent most of her life in it. Her age was ascertained from the register of her birth. In her latter years she was bedridden. The birth of Mrs. Neill, whose maiden name was Catherine Dorward, was not registered, but the proclamation of her banns of marriage is recorded in the Balmerino Register under the 19th of January 1817. According to her unvarying statement, she was born in the month of October, and was 24 years of age at her marriage. She must, therefore, have been born in October 1792. Her whole life was spent in Balmerino parish, except during occasional visits to friends. She was born at Cultra, resided after her marriage at Corbiehill with her husband David Neill, and when he died removed to Bottomeraig, where she was most affectionately attended by her daughter Mrs. Blyth. She was able to walk about till within a year or two of her death, and went regularly to the communion in the Parish Church till she was over ninety. She retained her faculties to the last, though she was slightly deaf during a few years before her death. She was of a sprightly disposition, always cheery and contented; and a conversation with her on the events of her youth gave one a delightful 'whiff of old times.' Her mother died in her

¹ This was Catherine Johnston, wife of Alexander Henderson in West Scur. Their sons John and David died, the former in his ninety-first, and the latter in his ninety-sixth year.

ninety-fifth year. Mrs. Neill had ten children, and many descendants, some of them of the fourth generation.

At the date of the Old Statistical Account (1793), oxen were still occasionally used in the Parish, both in the plough and in carriages. Flax was then largely grown, and spun as well as woven in the Parish. Till within thirty years before that period, 'the Parish did not produce so much grass as to afford pasture for the cattle necessary for labouring the soil. At that time the farmers were forced to graze out a part, and depended chiefly upon their marshy grounds for the subsistence of the remainder through the summer. Now the bogs are almost all drained.' Down to the beginning of the present century there were various 'lochs,' or small sheets of water in the Parish—one on the south side of Gauldry; one, called the 'Shepherd's Loch,' west from Gauldry, below the public road; one near Balgove; one, south-east of Priorwell, called 'Cultra Loch'; one, south of Bottomeraig, called the 'Minister's Loch,' where the curling-pond now is; and one near the top of Scurr Hill.

The Abbey feuars had anciently rights of pasturing their cattle and horses, and of cutting turf, etc., on various commons throughout the Parish. About 1778, and subsequently, these rights were resigned to the larger heritors in exchange for portions of land; and the moors or pasture-lands of Bottomeraig, Grange, Ballindean, etc., were brought into cultivation. Since that period also most of the Abbey fens had been added to the larger estates, and the small farms have been conjoined into large ones. These changes have led to the disappearance of many cottages from places where there had been dwellings for centuries previously. Small pendicles of land, with a cow's grazing attached to them, which were formerly numerous, are now unknown. A tanwork, which was carried on at Byres in the early part of this century, has long ago been discontinued.

Other changes are thus noticed in the Old Statistical Account:—The harbour of Balmerino, a creek belonging to the custom-house of Dundee, is the chief place on the south

side of the Tay for shipping wheat and barley for the Forth and [Clyde?] Canal. The quay was at first designed for shipping lime from the Fife hills to Dundee; now there is not a boll that comes from thence, but, on the contrary, some thousands from Charlestown on the Forth, and from South Sunderland, are delivered annually to the Parish and neighbourhood. This trade has been much on the increase of late. The trade of shipping wheat and barley at this port began about 30 years ago; at first only some farm-bolls were shipped, and afterwards the merchants began to buy from the farmers at the weekly market at Cupar, and received their grain at Balmerino. Before that period, the farmers carried their victual either to Dundee, where the merchants shipped the surplus, or transported it upon horseback to the south coast. The number of bolls shipped here last year must, from the nearest calculation, have exceeded 7000.'

About thirty years ago the 'Boat of Balmerino'—a small packet which sailed every Friday to Dundee and carried merchandise and passengers to and fro—sank in Dundee harbour during a storm, and was never replaced. It was owned and sailed by Mr. Johnstone, who lived at the houses on the shore called Norham, and whose wife long enjoyed a great reputation for skill in bone-setting. People came to her from far and near. After her death in 1862 the art continued to be practised by her daughter Mrs. Duncan.

Towards the end of last century salmon fishing on the Tay, according to the Old Statistical Account, was carried on 'by means of yairs or scaffolds with poke-nets, and in summer with sweep and foot-nets.' Sparlings were caught with poke-nets tied between poles, and anchored at the back end. Seal fishing was practised in summer. Stake-nets for catching salmon, introduced in the Tay in 1797, were abolished by a decision of the House of Lords in 1816. In this Parish the loss sustained by the abolition was estimated to amount to £1000 or £1200 annually to the proprietors, and £1000 in the shape of fishermen's wages. The

plan of partially boiling the salmon in order to preserve them for the London market, which was practised at Balmerino—at a building still called the Boiling-house, once fenced off Naughton, though now converted into the farmhouse of Nether Kirkton—has long ago been discontinued. In 1838 about a hundred and fifty men and women were employed at the loom, the flax yarn being supplied from Dundee. For many years past, this industry has ceased to exist in the Parish. Its discontinuance, with other changes, led to a great diminution of the population.

The present public road leading past Little Inch and Bottomeraig was constructed in 1791. The road previously passed by the back of Little Inch, then close in front of Naughton House, and onwards by the north end of the present site of the manse till it joined the line of the existing road to Balmerino. The road leading through Cultra and Gauldry towards Woodhaven Pier was anciently called the Ferrygate; and the old road from Kilmany to Gauldry received from the Kilmany people the same appellation. According to Leighton, there were, in 1810, 10 miles 160 yards of statute-labour roads in Balmerino parish. In 1895-6 about £120 was raised by subscription for the much-needed repair of the road from the south end of the Kirkton Loan to the burying-ground, and thence to the village of Balmerino. The road was then remade by means of a steam-roller, and taken over by the County Council. The wood along the shore, on the Balmerino estate, was first planted in 1812 by Mr. Hay of Balendoch, factor for Mr. Stuart the proprietor. The wood east of Leadwells, and the wood south-west of Bottomeraig, were first planted about the same time; and Scurr Hill about forty years ago.

The present houses in Gauldry and Kirkton were for the most part built, and the fens acquired from Naughton, towards the end of the last, and in the beginning of the present century—the first, or perhaps the second, house in the eastern part of Gauldry having been built in 1788. The greater portion of the ground on which Gauldry stands was previously a moor.

(This statement, however, does not refer to the west end of that village and Dochrone, where there have been houses for many centuries.) It is much to be regretted that no regular plan was followed in the laying out of the village. For several years in the early part of the present century, horse-races, patronized by Colonel Morison, were held on the moor south-east of Gauldry, on the estate of Kilmany. After his death, these races were kept up by Mr. Skene, grandson of Mr. James Morison, who generally lived at Naughton; but after Mr. Skene's death they were discontinued, as was also a Fair which had been held for some time, and till 1814 at least, at Gauldry, on the third Tuesday of July, old style. It is said that Colonel Morison on one occasion staked £1000 on a horse at the Gauldry races. The ground selected for these races the last time they were held was the field west of Gauldry, and north of the public road.

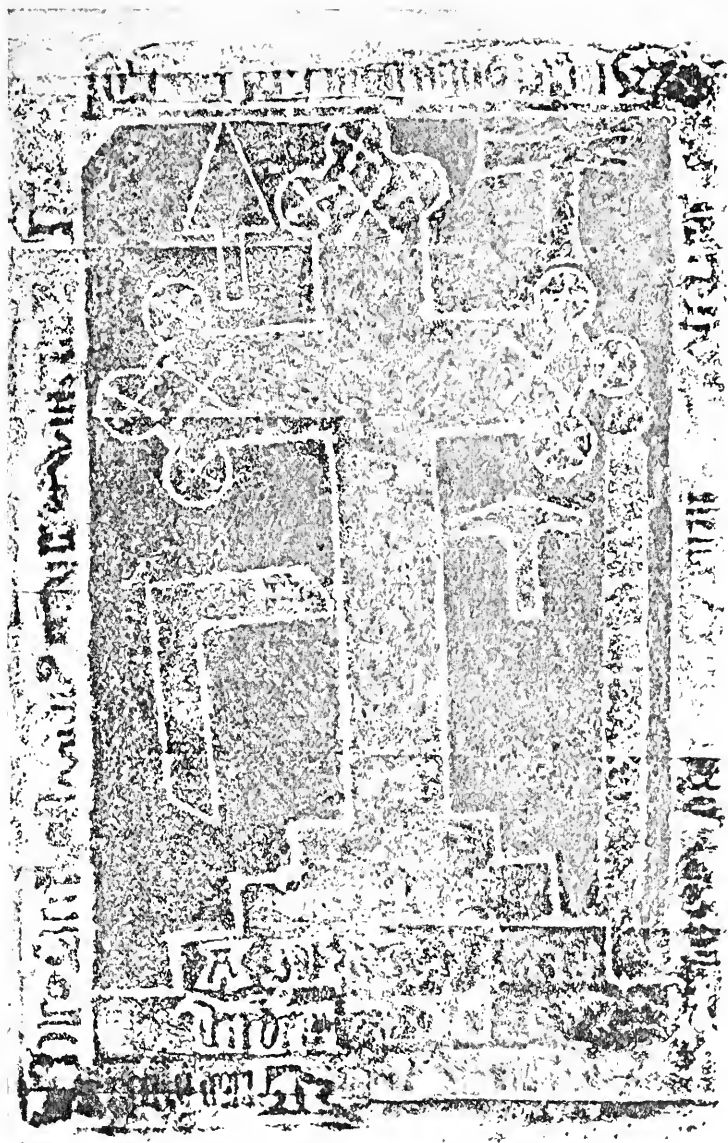
The Balmerino Curling Club, with a pond at Bottomeraig, has had a vigorous existence since it was instituted in 1810, and has been distinguished by the large number of medals it has gained from other clubs in matches at 'the roaring game.' In 1868 was instituted the Gauldry Horticultural Society—the first in the district—which embraced the parishes of Balmerino, Kilmany, Logie, Creich, and Flisk. Its annual Shows were held in Gauldry till 1880, when the people of some of the other parishes objected to the Show being always held in one place, and started another Society under the title of The North of Fife Horticultural Society, after which the Gauldry Society was discontinued and ultimately merged in the other one.

The present churchyard of Balmerino—to which an addition was made on its west side in 1897—contains only five tombstones of older date than the year 1686. The places of interment of the proprietors of Naughton and the Scrymgeour-Wedderburns of Birkhill occupy part of the site of the old church, a portion of whose walls was standing about fifty years ago. These burial-places, and also that of the Starks, factors at Balmerino (in which were likewise interred the Starks of

Ballindean) are inclosed within iron railings. Mr. Andrew Thomson and Mr. John Thomson were the only ministers of Balmerino to whom a tombstone has been erected, or whose graves can now be identified. The oldest tombstone in the churchyard is one which evidently dates from before the Reformation. It is a slab bearing an incised cross which occupies nearly the whole length of the stone, and is represented as standing on a 'Calvary' of four steps. The points of the cross are curiously ornamented with crozlets placed within portions of circles. The Latin inscription running round the margin of the slab appears to have been beautifully executed in relief, in Old-English letters, of which the words *HIC JACET* and the year 1527, are almost all that are now legible. Figures of tools placed on each side of the cross seem to be those of a joiner or mason, or of both. The person thus commemorated was doubtless the *Magister Fabricae*, or superintendent of the buildings of the Abbey—such an official being usually attached to every monastery.

Another stone has the following inscription in raised letters:—*'HER LAYIS ANE FAITHFUL SESTRE [?] ISABEL RAMSAY SPOVS TO ALEXANDR MATHEW OF KIRKTOVN OF BALMERINOH QVHA DEPERTIT THE 8 DAY OF OCTOBR ANNO 1596 OF AGE 61.'* Round a death's head are the words:—*'DEATH IS LAYE TO THE FAITHFUL.'* The stone bears the arms of Matthew impaled with those of Ramsay.

Another tombstone has the following inscription:—*'HER LAYIS ANE HONEST MAN AND FAITHFUL CALLIT GEORGE RAMSAY BURGESS AND BROTHER GILD OF DUNDIE AND PORTIONER OF BODDUMCRAIG QVHA DEPARTIT YIS PRESENT LYF 15 OF DECEMBER AND OF HIS AGE 90.'* Strange to say, the sculptor has forgotten to insert the year; but the style of the work shows it to be of the same period as the stone last mentioned. It bears Ramsay's arms impaled with his wife's, and the initials G. R. and C. B. The three stones now described must have been removed from the Convent graveyard after the erection of the church at Kirkton.



TOMBSTONE, WITH DATE A.D. 1527, IN BALMERINO CHURCHYARD

A few other tombstones may be mentioned. One, on which is inscribed a passage of Scripture, records the death of Margaret Henderson, wife of James Knox in Peasehills—which event took place on the last day of February 1673. Another commemorates the death of Christian Glen, portioner of Cultra and Bottom-craig, and spouse of John Wan in St. Fort, which took place in 1687, in the sixty-seventh year of her age. Besides texts of Scripture, it bears the following curious inscription, according to which a man and his first wife erected a monument for his second wife:—‘This ston is placed heire alemarly be John Wan and Christian Glen his firste lavefyl spoys also for Mary Reid his second lavefyl spoys or any of his highest relations clanning [*sic*] rigght thereto.’ Another tombstone commemorates John Wyllie, Schoolmaster of Balmerino, who died on the 17th of December 1705. A stone which had been built into the wall surrounding Naughton burying-ground, and was taken out when that wall was recently renewed, contains the date 1707, and the letters J. H. and M. A., the initials of John Hay of Naughton and his second wife Margaret Ayton. This was, apparently, the top-stone of a doorway leading to the place of family sepulture. Another stone informs us that John Boyter, husband of ‘Christian Bere’ (Berry), died on the 15th of January 1745, aged 42 years; and that Christian Berry died in 1754. This was the woman who furnished in her house a hiding-place to the last Lord Balmerino (see page 541).

Of the modern tombstones one is a granite monument, of ‘table’ form, bearing the following inscription:—‘In memory of Robert Donaldson of Rosebank, in the county of Aberdeen, this stone is placed. He was born at Wester Kinnaird [Kinneir] in the Parish of Kilmany, in this county, and died at Rosebank, 17th April 1829, in the 80th year of his age; leaving his whole property, with the exception of some legacies, for the propagation of the Christian Protestant Religion within Scotland and its Islands.’ Mr. Donaldson’s property amounted to fully £20,000. His will having been challenged by the heir-

at-law, and every preparation having been made for the trial, a settlement was effected by the offer, on the part of the Trustees, of £10,000 to the heir. With the remainder a school was built in the Back Wynd of Aberdeen, and a school-master appointed. About thirty years ago small grants of money were for a short time given annually by the Trustees to several schools in the North of Fife, including that of Balmerino. The subsequent history of the Donaldson Fund does not fall within the scope of the present work.

The mention of the churchyard, which contains the dust of so many parishioners of whom there is no record upon earth, recalls the words of an old writer, which are at the same time very applicable to this History, and may suitably form its conclusion:—

Large are the treasures of oblivion ; much
more is buried in silence than recorded ;
and the largest volumes are but
epitomes of what hath been.

APPENDIX

APPENDIX

No. I

TOPOGRAPHY OF BALMERINO PARISH

[From the New Statistical Account, by the late Rev. Joux Thomson ;
1833]

THE Parish stretches along the south bank of the estuary of Tay, from near the mansion-house of Birkhill on the west, to the Wormit Bay on the east. From these two points it ranges in a semicircular form towards the small stream of Motray, which constitutes its boundary on the south. Its length along the Tay, from east to west, is about $3\frac{1}{2}$ [$4\frac{1}{2}$] miles, and its [greatest] breadth from north to south about $2\frac{1}{4}$ miles. It is bounded on the north by the Frith of Tay, on the west by the parish of Elisk, on the south by Kilmany, on the east by Forgan or St. Fillan's. Within this area there are contained about eight [$6\frac{1}{2}$] square miles.

Two hilly ridges traverse the Parish from east to west, and run nearly parallel to each other. The Scurr Hill and Coultry Hill form the loftiest points of their respective ridges ; the former, which rises in the northern division of the Parish, attains an elevation of about 400 feet [336 feet, by the first Ordnance Survey] above the level of the Tay ; and the latter, which occupies the southern division, is about 500 [534 by the Ordnance Survey, but the Greenhill is 608]. The Manse and Church are beautifully situated within the intervening valley, which at this point is very narrow, but gradually stretches out to considerable dimensions in its progress eastward. About the centre of the southern ridge there is a considerable extent of high table-land, in which the village of Galdry is placed ; the ground slopes gently down on the south towards the valley of Kilmany, and is terminated on the east by the ravine of Wormit-Den, which here separates the Parish from Forgan : the hamlets of Coultry and Corbie Hill lie towards the western extremity. The northern ridge declines more rapidly towards the Tay, the shores of which, along the whole boundary, are extremely bold and rocky, rising in some places into precipitous mural cliffs. The villages of Kirkton and Balmerino are both situated on the western slope of the Scurr Hill ; and a little to the south lie the ruins of the Abbey, where the ground gradually declines towards the banks of the Tay. The house of Naughton is built on the southern acclivity of a small isolated ridge, which rises abruptly a little to the east of the Church, in

the centre of the valley, on the summit of which the ruins of an old Castle are still to be seen. A beautiful picturesque dell lies immediately beneath, from the bottom of which the rock springs perpendicularly to the height of ninety or a hundred feet, and which is overhung by the walls of the building; presenting no mean idea of the strength of a place that must have frequently been put to proof by the rude assailants of a former age. The Parish is well wooded, every spot almost, which is less adapted for tillage, being covered with thriving plantations, and without which, many of the grounds, from their elevated situation, would suffer much by their exposure to the easterly gales.

The estuary [of Tay] is here about four miles broad, but, as high sand-banks stretch onward for nearly a mile, vessels of limited burden only can approach the harbour [of Balmerino]. No river or stream of any consequence passes through the Parish.

No. II

GEOLOGY OF THE PARISH

[Contributed by the late Rev. Dr. Anderson of Newburgh to the New Statistical Account]

The rocks in this Parish belong exclusively to the sandstone and trap families. Of the former there are two varieties, both of which belong to the Old Red Sandstone formations. One of these is the gray sandstone, which is considered by Dr. Anderson (*Edin. Phil. Journal*, July 1837) as the lowest member of the series, and which, from the organic remains embedded in it, he regards as the same with the beds that traverse the Sidlaws, Strathmore, and the upper part of Strathearn. These remains are exclusively vegetable, being the culms, leaves, and fruit of the order Gramineae, and which are found in great abundance in one of the softer beds of the deposit that emerges a little to the west of Wormit Bay. From this point, where it may be traced across the frith to Invergowrie Bay, the sandstone ranges westward through the Parish, cropping out at Dennons, and various other places on the estate of Birkhill. It is an extremely compact and durable rock, and is admirably adapted for building operations. The bed in which the organic remains are found is friable and soft, and seems to abound more in aluminous than siliceous matter. The mica is also very abundant in this part of the deposit.

The other variety of sandstone is of a reddish colour. It crops out immediately at the harbour, and ranges westward to Birkhill, where it may be observed on the beach beneath the mansion-house. It contains a considerable quantity of quartz nodules, and portions of other primitive rocks. A scale—only one—has been found in it, similar to those which occur so abundantly in the Parkhill and Clashbennie beds, also at Dura

and Drumdryan; and from this circumstance, it may fairly be regarded as a continuation of these interesting rocks. The bed at the harbour is coarse-grained, compact, and hard, and at one time was much sought after for oven floors. [Remains of fishes have been found on the slope overlooking the Tay near the village of Balmerino.]

The trap or whinstone consists of several varieties, namely, amygdaloid, trap tuffa, compact felspar, clinkstone, and claystone porphyry. Interesting sections of each may be seen along the shore, from the harbour towards Wormit Bay. The amygdaloid is generally coarse and tuffaceous, but gradually passes, in many places, into a finer variety, which may be considered as approaching to the characters of a *greenstone*. The numerous cavities contained in the coarse kind are lined with white amethyst, flesh-red calcareous spar, white felspar, calcedony, agate, green earth, and common quartz. In these nodular masses the calcedony appears to have been first deposited, and the quartz last. The Scur Hill is well-known to the lapidaries and other collectors of these beautiful minerals, and no part of the island, perhaps, affords in such abundance, as well as such rare and choice specimens of, the several varieties of agates. The compact felspar becomes porphyritic, is of a deep, flesh-red colour, and susceptible of a fine polish. The whole of these rocks, as may be seen at Wormit Bay and Birkhill, are intimately associated with the stratified deposits, and afford the student in geology an interesting view of the manner in which the igneous matter has been injected among the sedimentary beds; as well as the induration and disruptions among the latter, that have resulted from the intrusion of the former. The sandstone is, in many instances, by the intrusion of the trap, split up into thin laminae, varying from an inch to a quarter of an inch in thickness; it is sometimes tossed into a vertical position; and in other cases, as at Birkhill beach, the two rocks are so blended and mixed up with each other, as to render it difficult to distinguish them, or to separate the amorphous from the stratified portions.

Boulders of primitive rocks are to be found in every locality along the shore, as well as on the highest ridges. One of huge dimensions, which lay a little to the north of the manse, excited no small degree of attention, as well as speculation, among the people, as to the means by which it had been placed, bridge-like, across a stream there. It measured about twelve feet in length by nine in breadth, and was of great thickness. By the last incumbent [the Rev. Andrew Thomson], who was fonder of practical agricultural improvements than of plausible and ingenious speculations, it was unceremoniously committed to the blasting influences of gunpowder, when, after being blown into a hundred fragments, it afforded employment of many days' hard work before it could be carted away to the enclosures on the grass glebe. It was a primitive hornblend, or greenstone rock, and must have been transported from beyond 'the far distant Grampians' by the agency of floods [ice?], of which we have now happily no experience.

[The following is from the New Statistical Account of Ffisk]

A submarine forest of ten miles in length lies along the margin of the Tay, stretching from Ffisk Point about three miles upwards, and seven down the river. It is covered at full tide with four or five feet of water. It consists of a bed of peat-moss, and has no alluvial stratum superinduced. Many stumps of trees with their roots attached, and manifestly in the place and position in which they originally grew, have been observed [but not farther down the shore than Corbieden]. It rests on a bed of gray-coloured clay, whose surface, with slight variations, is horizontal, and on a level with low-water mark. (See a paper on this subject by the Rev. Dr. Fleming in the *Transactions of the Royal Society of Edinburgh* for 1822.)

In an interesting Article on *Volcanic Rocks of the North-east of Fife* by James Durham, Esq., F.G.S., and Professor J. W. Judd, F.R.S. Pres. G. S., which appeared in the *Quarterly Journal of the Geological Society* for August 1886, the following paragraph occurs:—(In the coast-section from Peasehill fishing station to Seroggieside) 'we have examples of the lavas of the three great eruptions of the Old-Red-Sandstone volcanos, with specimens of the various materials ejected from some of them, ranging from the great blocks of the breccia to the fine ashy dust of some of the stratified beds; the section, therefore, is of considerable interest, but perhaps the most remarkable feature of it is the ancient volcanic glass lying in the hollows of the dacite lava.'

No. III

BOTANY OF THE PARISH

[The following list of the Flowering Plants and Ferns of Balmerino Parish was kindly furnished for the first edition of this work by the late Rev. James Borwick of Rathillet, who devoted much attention to the Botany of the district. Mr. Borwick desired it to be stated, however, that there were some portions of this Parish which he had not examined; that Birkhill woods, and other places, must furnish several more plants; and that it was known that the late Mr. Gardiner of Dundee found the banks by the shore fertile in mosses. With Mr. Borwick's list are here incorporated the names of additional plants which have been noticed by other observers. The more particular localities of a few rare plants, and of some which, though not uncommon elsewhere, are rare in this neighbourhood, are indicated by letters thus:—(A.), about the Abbey; (B.), Birkhill; (B. T.), the banks of the Tay; (G.), Gauldry; (N.), Naughton. The names of the plants are set down in the order followed in the Catalogue of British Plants printed for the Botanical Society of Edinburgh.]

RANUNCULACEÆ. Aconitum Napellus; Anemone nemorosa; Aquilegia vulgaris; Caltha palustris; Eranthis hyemalis; Ranunculus

aeris; *R. aquatilis*; *R. bulbosus*; *R. Ficaria*; *R. Flammula*; *R. hederaceus*; *R. repens*; *R. sceleratus* (B.).

PAPAVERACEAE. *Chelidonium majus* (G.); *Papaver Argemone* (Scurr.); *P. dubium*; *P. Rhoeas*.

FUMARIACEAE. *Fumaria capreolata*; *F. officinalis*.

CRUCIFERAE. *Alliaria officinalis* (B.); *Barbarea vulgaris*; *Brassica campestris*; *Capsella Bursa-pastoris*; *Cardamine hirsuta* (B.); *C. pratensis*; *Cheiranthus Cheiri* (A.); *Cochlearia anglica* (B. T.); *C. officinalis*; *Draba verna*; *Lepidium campestre*; *L. latifolium*; *Nasturtium officinale*; *N. palustre* (B.); *Raphanus Raphanistrum*; *Sinapis arvensis*; *Sysimbrium officinale*; *S. thalianum*; *Teesdalia nudicaulis*.

RESEDACEAE. *Reseda lutea*; *R. Luteola* (B.).

CISTACEAE. *Helianthemum vulgare*.

VIOLACEAE. *Viola canina*; *V. lutea*; *V. odorata*; *V. tricolor*.

POLYGALACEAE. *Polygala vulgaris*.

CARYOPHYLLACEAE. *Arenaria serpyllifolia*; *Cerastium arvense*; *C. glomeratum*; *C. tetrandrum*; *C. triviale*; *Honckenya peploides* (B. T.); *Lychnis diurna*; *L. Flos-cuculi*; *L. Githago*; *L. vespertina*; *Malachium aquaticum*; *Moehringia trinervis*; *Sagina apetala*; *S. nodosa*; *S. procumbens*; *S. subulata*; *Silene inflata*; *Stellaria glauca*; *S. graminea*; *S. Holostea*; *S. media*; *S. uliginosa*.

MALVACEAE. *Malva moschata* (A. and B.); *M. rotundifolia* (A. and B.); *M. sylvestris*.

TILIACEAE. *Tilia europaea* (B.).

HYPERICACEAE. *Hypericum calycinum* (N.); *H. dubium*; *H. hirsutum*; *H. humifusum*; *H. perforatum*; *H. pulchrum*; *H. quadrangulum*.

GERANIACEAE. *Erodium cicutarium* (B.); *Geranium columbinum* (B.); *G. dissectum*; *G. lucidum* (N.); *G. molle*; *G. pratense* (B. T.); *G. robertianum*; *G. sylvaticum*.

LINACEAE. *Linum catharticum* (B. T.); *Radiola Millegrana*.

OXALIDACEAE. *Oxalis Acetosella*.

LEGUMINOSAE. *Anthyllis Vulneraria*; *Astragalus hypoglottis*; *Lathyrus latifolius* (G.); *L. macrorrhizus*; *L. pratensis*; *Lotus corniculatus*; *L. major*; *Medicago lupulina*; *Melilotus officinalis*; *Ononis arvensis*; *Sarothamnus scoparius*; *Trifolium arvense*; *T. medium*; *T. minus*; *T. pratense*; *T. procumbens*; *T. repens*; *T. striatum* (Fischer); *Ulex europaeus*; *Vicia Cracca*; *V. hirsuta*; *V. lathyroides*; *V. Orobus*; *V. sativa*; *V. sepium*.

ROSACEAE. *Agrimonia Eupatoria* (B. T. and B.); *Achémilla arvensis*; *A. vulgaris*; *Comarum palustre*; *Crataegus Oxyacantha*; *Fragaria vesca*; *Geum intermedium* (B.); *G. rivale*; *G. urbanum*; *Potentilla anserina*; *P. reptans*; *P. Tormentilla*; *Prunus avium* (B.); *P. communis* (B. T.); *Pyrus aucuparia*; *Rosa canina*; *R. rubiginosa*; *R. spinosissima*; *R. tomentosa*; *R. villosa*; *Rubus caesius*; *R. Idaeus*; *R. plicatus*; *R. saxatilis*; *Spiraea salicifolia*; *S. Ulmaria*.

ONAGRACEAE. *Circaea Lutetiana*; *Epilobium hirsutum*; *E. montanum*; *E. palustre*; *E. parviflorum*; *E. tetragonum*.

PORTULACACEAE. *Montia fontana*.

PARONYCHIACEAE. *Lepigonum rubrum*; *L. marinum*; *Scleranthus annuus*; *Spergula arvensis*.

CRASSULACEAE. *Sedum acre*; *S. reflexum*; *S. Rhodiola*; *S. Telephium*; *Sempervivum tectorum*.

SAXIFRAGACEAE. *Chrysosplenium oppositifolium*; *Saxifraga granulata*.

UMBELLIFERAE. *Aegopodium Podagraria*; *Aethusa Cynapium*; *Angelica sylvestris*; *Anthriscus sylvestris*; *Bunium flexuosum*; *Carum Carni*; *Chaerophyllum temulum*; *Conium maculatum*; *Daucus Carota*; *Hieracleum Sphondylium*; *Hydrocotyle vulgaris*; *Myrrhis odorata*; *Oenanthe crocata*; *Pimpinella Saxifraga*; *Sanicula europaea* (B.); *Scandix Pecten-Veneris*; *Torilis Anthriscus*.

ARALIACEAE. *Hedera Helix*.

CAPRIFOLIACEAE. *Lonicera Periclymenum*; *Sambucus nigra*.

RUBIACEAE. *Asperula odorata*; *Galium Aparine*; *G. cruciatum*; *G. palustre*; *G. saxatile*; *G. uliginosum*; *G. verum*; *Sherardia arvensis*.

VALERIANACEAE. *Valeriana officinalis*; *V. pyrenaica* (B.); *Valeriana dentata*; *V. olitoria*.

DIPSACACEAE. *Knautia arvensis*; *Scabiosa succisa*.

COMPOSITAE. *Achillaea Millefolium*; *A. Ptarmica*; *Antennaria dioica*; *Anthemis arvensis*; *Apargia autumnalis*; *A. hispida*; *Arctium majus*; *Artemisia maritima* (B. T.); *A. vulgaris*; *Aster Tripolium*; *Bellis perennis*; *Carduus arvensis*; *C. acanthoides* (B. T.); *C. lanceolatus*; *C. nutans*; *C. palustris*; *Centaurea Cyanus*; *C. nigra*; *C. scabiosa*; *Chrysanthemum Leucanthemum*; *C. segetum*; *Crepis paludosa*; *C. virens*; *Doronicum Pardalianches*; *Eupatorium cannabinum* (B. T.); *Filago germanica*; *F. minima* (N.); *Gnaphalium sylvaticum*; *G. uliginosum*; *Hieracium aurantiacum* (B.); *H. murorum*; *H. Pilosella*; *H. vulgatum*; *Lapsana communis*; *Leontodon Taraxacum*; *L. palustre*; *Matricaria inodora*; *M. Parthenium*; *Petasites vulgaris*; *Senecio Jacobaea*; *S. saracenicus* (G.); *S. sylvaticus*; *S. viscosus*; *S. vulgaris*; *Solidago Virgaurea* (B.); *Sonchus asper*; *S. oleraceus*; *Tanacetum vulgare* (A.); *Tussilago Farfara*.

CAMPANULACEAE. *Campanula glomerata*; *C. latifolia* (B.); *C. rapunculoides*; *C. rotundifolia*.

ERICACEAE. *Calluna vulgaris*; *Erica cinerea*; *E. Tetradix*; *Pyrola minor*.

VACCINEACEAE. *Vaccinium Myrtillus*.

AQUIFOLIACEAE. *Ilex Aquifolium*.

APOCYNACEAE. *Vinea major*.

GENTIANACEAE. *Menyanthes trifoliata*.

CONVOLVULACEAE. *Convolvulus arvensis*; *C. sepium*.

BORAGINACEAE. *Echium vulgare*; *Lithospermum arvense*; *Lycopsis arvensis*; *Myosotis arvensis*; *M. palustris*; *M. sylvatica*; *M. versicolor*; *Symphytum officinale*.

SCROPHULARIACEAE. *Digitalis purpurea*. *Euphrasia odontites*; *E. officinalis*; *Linaria Cymbalaria*; *L. vulgaris*; *Melampyrum pratense* (B.); *Pedicularis palustris*; *P. sylvatica*; *Rhinanthus Crista-galli*; *Scrophularia aquatica*; *S. nodosa*; *S. vernalis*; *Veronica agrestis*; *V. Anagallis*; *V. arvensis*; *V. Beccabunga*; *V. Chamaedrys*; *V. hederifolia*; *V. officinalis*; *V. scutellata*; *V. serpyllifolia*.

LABIATAE. *Ajuga reptans*; *Calamintha Clinopodium* (B.); *Galeopsis Tetrahit*; *G. versicolor*; *Lamium album*; *L. amplexicaule*; *L. intermedium*; *L. maculatum*; *L. purpureum*; *Mentha aquatica*; *M. arvensis*; *M. piperita*; *M. rotundifolia* (B.); *Nepeta Glechoma*; *Prunella vulgaris*; *Scutellaria galericulata* (B.); *Stachys arvensis*; *S. palustris*; *S. sylvatica*; *Teucrium Scorodonia*; *Thymus Chamaedrys*.

LENTIBULARIACEAE. *Pinguicula vulgaris* (B.).

PRIMULACEAE. *Anagallis arvensis*; *Glaux maritima* (B. T.); *Lysimachia nemorum* (B.); *Primula elatior*; *P. veris* (Scurr); *P. vulgaris*.

PLANTAGINACEAE. *Plantago Coronopus*; *P. lanceolata*; *P. major*; *P. maritima*.

CHENOPODIACEAE. *Atriplex hastata*; *A. littoralis*; *Chenopodium album*; *C. Bonus-Henricus* (A.); *C. polyspermum*.

POLYGONACEAE. *Polygonum amphibium*; *P. aviculare*; *P. Bistorta* (B.); *P. convolvulus*; *P. Hydropiper*; *P. Persicaria*; *Rumex acetosa*; *R. Acetosella*; *R. crispus*; *R. maritimus* (B. T.); *R. obtusifolius*; *R. palustris*; *R. sanguineus*.

THYMELEACEAE. *Daphne Laureola*.

EMPETRACEAE. *Empetrum nigrum*.

EUPHORBACEAE. *Euphorbia helioscopia*; *E. paralias*; *E. peplus*; *Mercurialis perennis*.

URTICACEAE. *Parietaria diffusa* (A.); *Urtica dioica*; *U. urens*.

CALLITRICHACEAE. *Callitriche verna*.

AMENTIFERAE. *Betula alba*; *Corylus Avellana* (B.); *Fagus sylvatica*; *Populus tremula*; *Salix caprea*; *S. repens*; *S. stipularis*; *S. viminalis*.

ORCHIDACEAE. *Epipactis latifolia* (B.); *Listera ovata* (B.); *Orchis latifolia*; *O. maculata*; *O. mascula*.

IRIDACEAE. *Iris Pseudacorus*.

AMARYLLIDACEAE. *Galanthus nivalis*.

LILIACEAE. *Allium ursinum* (B.); *A. vineale* (B. T.); *Convallaria majalis* (B.); *Eudymion nutans*; *Muscari racemosum*; *Tulipa sylvestris* (A.).

JUNCACEAE. *Juncus acutiflorus*; *J. bufonius*; *J. compressus*; *J. conglomeratus*; *J. effusus*; *J. glaucus*; *J. lamprocarpus*; *J. squarrosus*; *J. supinus*; *Luzula campestris*; *L. multiflora*; *L. congesta*; *L. pilosa*; *L. sylvatica*.

ALISMACEAE. *Alisma Plantago*; *Triglochin maritimum*; *T. palustre*.

CYPERACEAE. *Carex distans*; *C. disticha* (Fincaigs mill-dam); *C. flava*; *C. fulva*; *C. glauca*; *C. hirta*; *C. limosa*; *C. ovalis* (Glebe); *C. panicea*; *C. praecox*; *C. pulicaris* (B. T.); *C. stellulata*; *C. vulgaris*; *C. vulpina*; *Eleocharis multicaulis*; *E. palustris*; *Eriophorum angustifolium*;

Scirpus lacustris; *S. maritimus* (B. T.); *S. setaceus* (B. T.); *S. sylvaticus* (B.).

GRAMINEAE. *Agrostis alba*; *A. canina*; *A. vulgaris* (B. T.); *Aira caespitosa*; *A. caryophylla*; *A. flexuosa*; *A. praecox*; *Molpaeus bulbosus*; *A. fulvus*; *A. geniculatus*; *A. pratensis*; *Anthoxanthum odoratum*; *Arrhenatherum avenaceum*; *Avena pratensis*; *Brachypodium sylvaticum* (B. T.); *Briza media*; *Bromus asper*; *B. sterilis*; *Cynosurus cristatus*; *Dactylis glomerata*; *Festuca bromoides*; *F. ovina*; *F. duriuscula*; *Glyceria aquatica*; *G. fluitans*; *Holcus lanatus*; *H. mollis*; *Hordeum maritimum* (B. T.); *H. murinum* (A.); *Koeleria crestata*; *Lolium italicum*; *L. perenne*; *Milium effusum* (B.); *Nardus stricta*; *Phalaris arundinacea*; *Phleum pratense*; *Phragmites communis* (B.); *Poa annua*; *P. nemoralis*; *P. pratensis*; *P. trivialis*; *Serrafalcus commutatus*; *S. mollis*; *Triticum repens*.

EQUISETACEAE. *Equisetum arvense*; *E. limosum*; *E. palustre*.

FILICES. *Asplenium Adiantum-nigrum*; *A. Ruta-muraria*; *A. Trichomanes*; *A. Filix-femina*; *A. convexum*; *Blechnum boreale*; *Botrychium Lunaria* (G.); *Cystopteris dentata*; *C. fragilis* (B.); *Lastraea Filix-mas*; *L. spinulosa* (B.); *L. dilatata*; *Polypodium Dryopteris* (Rocks at Bottomeraig); *P. vulgare*; *Allosorus Crispus* (Scurhill); *Polystichum aculeatum*; *P. angulare* (B.); *Pteris aquilina*; *Scolopendrium vulgare* (B.).

[The New Statistical Account gives also the following names of plants :—*Triticum Lolium* (B. T.); *Statice Armeria* (B. T.).]

NO. IV

LIST OF THE ABBOTS OF BALMERINO

I.—REGULAR ABBOTS

I. ALAN I.	.	.	.	.	.	Appointed	1229	Died	1236
II. RALPH	.	.	.	.	.	Elected	1236	„	1251
III. JOHN	.	.	.	.	.	„	1251	Resigned	1252
IV. ADAM I.	.	.	.	.	.	„	1252	„	1260
V. ADAM II.	.	.	.	.	.	„	1260	Died	1270
VI. WILLIAM DE PERISBY	.	.	.	.	.	„	1270	He (?) died	1281
VII. THOMAS?	.	.	.	.	.	„	1281		
VIII. WILLIAM II.	.	.	.	.	.	Mentioned	1296		
IX. ALAN II.	.	.	.	.	.	„	1317		
X. HUGH	.	.	.	.	.	„	1363, or sooner?		
XI. PATRICK	.	.	.	.	.	„	1369	to	1373
XII. JOHN DE HAVES	.	.	.	.	.	„	1403	to	1435
XIII. RICHARD	.	.	.	.	.	„	1441	to	1465
XIV. JAMES	.	.	.	.	.	„	1466	to	1507
XV. ROBERT FORRESTER OR FOSTER	.	.	.	.	.	„	1511	to	1559

H.—COMMENDATOR-ABBOTS

I. JOHN HAY	Appointed	1560?	Died	1573
II. & HENRY KINNEIR	"	1574	Deprived	1600
III. & JOHN KINNEIR	"	1581	Died before	1603
IV. ROBERT AUCHMUTY (to the spirituality)	"	1604	Resigned	1605

No. V

LIST OF THE MINISTERS OF BALMERINO FROM THE
REFORMATION

1.	ARCHIBALD KEITH, admitted	1560
	Translated to Longley before	1567
2.	PATRICK AUCHINCLOSS, mentioned 1571 to	1576
	Translated to Alves	1578
3.	THOMAS DOUGLAS of Stonypath, mentioned 1578; died	1634
4.	WALTER GREIG, admitted Assistant and Successor to Mr. Douglas, 1621; died	1672
5.	ANDREW BRUCE, admitted	1673
6.	JAMES GAINES of GARDEN, admitted	1676
	Translated to Carnbee	1678
7.	GEORGE HAY, admitted	1678
	Translated to Coupar-Angus	1682
8.	JOHN AUCHTERLOXY, admitted 1682; outed?	1689
	(Was afterwards minister of Fordun)	
9.	ANDREW BOWEN, admitted	1690
	Translated to Ceres	1692
	(Vacancy for nearly four years.)	
10.	JAMES HAY, ordained 1696; died	1752
11.	THOMAS KERR, ordained Assistant and Successor to Mr. Hay, 1722; died	1741
12.	THOMAS STARK of Ballindean, ordained Assistant and Successor to Mr. Hay, 1742; died	1772
13.	JOHN STARK of Ballindean, ordained 1773; demitted	1781
14.	ANDREW THOMSON, ordained 1782; died	1836
15.	JOHN THOMSON, ordained Assistant and Successor to the last, 1824; died	1857
16.	The present incumbent, ordained 1851; admitted	1857

No. VI

LIST OF THE PAROCHIAL SCHOOLMASTERS OF BALMERINO
FROM THE ESTABLISHMENT OF THE PARISH SCHOOL

[See page 365]

1. JAMES SHIBBALD	Appointed 1641	Mentioned 1650
2. DAVID LEITCH		Demitted 1657
3. JOHN WYLLIE . . . . .	.. 1657	Died 1705
4. ROBERT WYLLIE, son of the last . . . . .	.. 1706	
5. WILLIAM JACK . . . . .	.. 1712	Demitted 1729
6. WILLIAM DOW . . . . .	.. 1729	
7. WILLIAM ARTHUR, student in divinity	.. 1731	
8. JOHN GOW, music-master in Cupar	.. 1732	
9. — MYLES		Mentioned 1737 to 1742
10. ALEXANDER BROWN	Appointed 1742	
11. GEORGE GOURLAY . . . . .	.. 1744	
12. GEORGE PATON . . . . .	.. 1755	Demitted 1762
13. ANDREW GRAY . . . . .	.. 1763	
14. DAVID PATON . . . . .	.. 1781	
15. WILLIAM BALLINGALL . . . . .	.. 1830	Died 1882

No. VII

ALIENATION OF THE ABBEY LANDS

[Referred to at page 245]

In Appendix No. XXVII. will be found the dates—actual or approximate—of the first feus of the Abbey lands in Balmerino Parish. Subjoined are notes of lands situated elsewhere, which were feued before the Reformation; but there are several others, the dates of the first feu-charters of which I have not found recorded. The names set down in the Abbey Rental (Appendix, No. X.) seem to be, in many cases, those of the *original* feuars, and will so far supplement the deficiencies in the following list. It may be mentioned that a sum of money was usually paid to the Convent by way of purchase-money, besides the *reddendo*, which, in addition to a payment in money, poultry, etc., generally included three suits of attendance annually by the feuars at as many Head Courts, either at Balmerino, Barry, or Pitgorno. In many cases the feu-duty was doubled at the entrance of heirs or other successors.

The earliest feus of the Abbey property—namely, of certain tenements in Dundee and Crail—have been already noticed at pages 133 and 209.

In 1504 Abbot James and the Convent gave a charter of the houses, yards, etc., called St. Ail's chapel, and acre of ground called St. Ail's acre, or the Meikle acre, *alias* Kiln acre, at Anstruther Easter, to 'John Mitchell of said monastery'—who could not have been one of the monks, but might have been their manager of the establishment there. (This charter is mentioned in the Titles of St. Ayle's in the possession of the present proprietor, William Hanson Anderson, Esq.; but the charter itself is not now extant.) In 1535 these subjects were again feued to Thomas Wood (see page 193); 1555, John Wood. In 1588 William Wood resigned these subjects to John Beaton of Balfour, who in the same year obtained a charter of them from Commendator Henry, which was confirmed under the Great Seal in 1590.

In January 1506-7 'the lands of the town of Pitgorno in the barony of Pitgorno' were feued by Abbot James and the Convent to Hugh Moncreif (see page 223). These lands afterwards came into the possession of the Scotts of Balwery.

Before 1526, a piece of ground in Dundee appears to have been held in feu from the Abbey by Alexander Car, who sold it in that year (see page 214).

In January 1529-30 'the lands of the town of Johnstown,' in Dunbog parish, were feued to John Beaton of Creich (see page 199).

On the same day the lands of Wester or Little Kinneir were feued to Andrew Kinloch, in Luthrie. The *reddendo* to be £10, formerly paid, with £4 of augmentation. Confirmed under the Great Seal in March 1541-2. (In Nisbet's *Heraldry* the purchase-money and *reddendo* are said to be '200 merks, and the upholding of the walls of the Abbey,' the latter part, at least, of which statement is quite incorrect.)

Tor Catholach (Kedlock) seems to have been let to Kinneir of that ilk in 1559, but to have been soon afterwards feued to the same family.

In 1532 the half of the lands of Kineragy, in the barony of Pitgorno, was feued to Walter Kineragy. The *reddendo* included three suits at three Head Courts of Balmerino. These lands had been previously let for nineteen years from Whitsunday 1522 to the said Walter Kineragy.

The following notes refer to the barony of Barry:—In 1532 John Auchinleck obtained from the Abbot and Convent a charter and sashine of Woodhill, Easter Coitside, four acres of Wester Coitside, and the lands called Priestmeadow. Confirmed by the Pope's Commissioner at St. Andrews in the same year, and by the Crown to John Auchinleck's successor in 1590.

Ravensby was feued in 1539.

Balskellie or Pit-kellie was feued in the time of Abbot Robert.

Gedhall or Doghall was feued to David Garden in 1541; and again in 1550 to Thomas Gardyne, son of Patrick Gardyne of that ilk.

In 1545 Walter Cant got a charter of half of the Links of Barry, with their pertinents, namely, the half of the lands called Saltgerss, *alias* Scheiphirde lands; the half of four acres called Bowman's lands; the half of Corsfauld; the half of Ryefaldis; with the whole teinds; and also

Cowbyres. The purchase-money was 200 merks, and the *reddendo* £23 Scots, and three suits at three Head Courts at Balmerino Abbey.

In 1552 Robert Forrester got a charter of the other half of Links of Barry with their pertinents as above, and tithes; also of the lands of Budden, Links of the same, and Deyhouse. The *reddendo* included a feu-duty of £27, 13s. 4d., three suits at three Head Courts at Barry, and the furnishing a house to the Abbot and his factors when they came to keep their courts there. Confirmed in 1554 by the Archbishop of St. Andrews as Papal Legate.

No. VIII

EXTRACT FROM ADMIRAL WYNDHAM'S DESPATCH TO LORD GREY, dated 27th December 1547

(From State Papers, Scotland, Edward VI., Vol. 2, No. 66)

[Referred to at page 240]

'This is to advertyse yo^r L. that the xxv of decembre at nyght I loded wth iij^e men wth the harquebusyers you sent at an Abbey beyond Dundee called Balmoryne w^{ch} was very stronge if thay had purposed to have kept it, notwithstanding I skyrmyshed at the howse wth the Skotts, and thay shott wth harquebushes of Croke at mee, notwithstanding we kylled iij of the Skotts beyng horsemen with our harquebushes and bernt the Abbey with all thyngs that wer in it and certayn vyllages adioyning to y^t wth a gret dele of corne, and I trust yo^r L. shall know that I will lese no tyme as oportynyte shall find here or ells where.

Wrytten in the ryver of Teye the xxvij of December.

'Yours to Command,

'Thos. Wyndham.'

[NOTE.—There is another despatch (No. 67) of the same date from Wyndham to Somerset, in which the attack on Balmerino Abbey is related in terms almost identical with those of No. 66.]

No. IX

LETTER WRITTEN AT BALMERINO BY QUEEN MARY TO HER AMBASSADOR AT PARIS

(See page 266)

'Monsieur de Glascow, j'envoie ce porteur, plus par mine que par importance, exp^{re}s pour faire diviner ce que c'est. Faites bien l'empêché de ce qu'il a tant tardé, et, s'il possible, que l'ambassadeur d'Angleterre

pense qu'il soit venu pour chose d'importance ; et soudain allez chez la Reine demander audience ; et, sous l'ombre de ma pension, de quoi vous lui parlerez, inventez propos pour l'entretenir assez longuement, afin que l'on pense qu'il y ait chose d'importance en cette dépêche.—N . . . vous mandera de mes affaires : par là vous saurez le profit que en pourrons tirer ; et le lendemain parlez encore à elle, si vous pouvez, et écrivez à M. le Cardinal, comme si tout étoit bien pressé, mais ne lui en touchez rien, sinon que lui envoyez mes lettres pour lui faire entendre de mes nouvelles ; et me renvoyez le plus tôt que pourrez, en même diligence, un de vos gens avec toutes les nouvelles que pourrez apprendre. Et en cet endroit je prie Dieu vous avoir en sa sainte garde.

* De Balmerino, ce 28 janvier 1565.

† Votre bien bonne maîtresse et amie,

‘MARIE R.’

No. X

RENTAL OF THE ABBEY OF BALMERINOTH

(From a MS. volume, 31. 3. 14, in the Advocates' Library)

[This Rental belongs to the period of Henry Kinneir's Commendatorship : the precise year is uncertain. Most, if not all of the lands &c. specified were *feued* to the persons named, and the *rents* are feu-duties. I have transposed the *order* of many of the entries in the Fife division, so as to bring together all the lands in Balmerino Parish, and in its several localities respectively. Several portions of Abbey land in this Parish and elsewhere are wanting in this Rental.]

I. —IN THE COUNTY OF FIFE.

The Maner place of Balmerino of old called y^e Abbay y^e of w^t the clausure and precinct of y^e same w^t y^e garden and orchyard and Kirk yeard of y^e s^d convent set to Henry Commendator of Balmerinot for 2 li. 13s. 9d.

The Wood of Balmerino w^t the salmond fishing called Barnden fishing and teinds included set to Kinneir and his spouse for 10 li.

(Set to Geo. Lermouth of Balcomie for 10 m. 4 dozen of red salmond and 1 dozen grilises sold at 10 m.)

Four acres of Barneroft and piece land annex y^t to with y^e teinds included set to him for 1 li. 13s. 4d.

The Green of Balmerino with y^e yeard &c. set to him for 1 li. 6s. 3d.

The milne called the Overmilne w^t multures w^t the byre Killbarne milnyard &c. set to him for 4 li. 13s. 4d.

The arable yeards of Balmerinot ex^d to 4 mikers of land w^t y^e fruit

yeard and house called y^e burnt Ginnell w^t teyndis included ex^d to 53s. 4d. & 7s. 8d. for ilk aiker of 5 aikers in Wodflatt 4 aikers in Harlands and four aikers in Crossfaulds And for Barneyards 2s. set to y^e s^d Joⁿ Kinnear for 7 li. 6s. 8d.

Four aikers of land of Harland and Wodflatt set to him for 1 li. 13s. 4d. and 10 puld.

The prin^l milne called the Newmilne and kylle y^{ro}f w^t mult^{re} sucken and girst of y^e haill barony of Balmerinoth set in feu to David Kinnear broy^r to Henry Abbot of Balmerinoth for 3 li. 1s. 4d.

Four oxgate of arable land of y^e North part of y^e maynes of Balmerinoth w^t houses biggins and teinds included set in feu to Wilson for 3 li. 2s. 4d. 11 bolls bear 11 bolls oatmeal. For the teinds 2 bolls bear 2 bolls oatmeal 4 bolls horsecorn and 11s. of augmentatione.

The lands aikers and miln underw^{rn} lying in y^e barony of Balmerinoth set to Alex^r Mathew viz. That part of y^e mains lying at y^e north part of y^e same ext. to 2 l. 12s. 2d. 2 b. 1 fir. wheat 3 b. 2 fir. bear 6 bolls 2 fir. oatmeal 3 b. horsecorn 2 pons (?) wheat 1 fir. bear 1 fir. oatmeale & 2s. 6d. of augmentation—Four aikers lying besyde Peter Crichton's land ext. to 10 puld. & 33s. 4d.

The Nethermilne of Balmerinoth with multures & girst of y^e barony of Balmerinoth set for 40s. and 10s. of augmentation.

The croft & yard occupied be Elleis Danzell lying besyde y^e s^d monastery set to Ramsay for 6s.

Six aikers of land of Skurbank in y^e barony of Balmerinoth set to Thomas Fender indweller in Ed^r for feu & augm. 2 li. 6s. 8d.

Four aikers of land of Skurbank set to Tullois for 1 li. 13s. 8d. 8 puld. w^t arriage and carriage used and wont.

Ane aiker of land called Skurbank set to Tullois for 7s. 8d.

The eist or sonny half aiker of arable land of Boghall set to him [for] 3s. 10d. & 1 puld.

The west or shadow halfe of y^e west aiker of arable land of Boighall set to Ballingall for 1 puld. & 3s. 10d.

Twa part of Drumhary & Bodineraig w^t 8 aikers y^r & teinds included in y^e barony of Balmerinoth set for 1 boll 2 f. wheat 4 bolls 2 fir. beir 2 b. 1 fir. oatmeal 2 bolls horsecorn. The teinds included set for 2 fir. wheat 2 b. 3 fir. bear 1 boll 2 fir. oatmeal 2 birss of straw 33s. 4d. of money. The saids 8 aikers set for 53s. 4d. of money 16 puld. The teynd sh. y^{ro}f set for 4 bolls beir & 6s. 9d. of money. The twae part of Drumhary & Bodineraig of augmentaⁿ 16. bear 1 fir. meale 2s. 8d. of money 8s. of augm. for y^e 8 aikers. Inde 2 bolls wheat 11 bolls 2 f. bear 1 b. oatmeal 2 b. horsecorn 2 birss of straw 16 puld. & 5 l. 6s. 8d. (?) of money.

Two aikers of Bodineraig in y^e bar. of Balmerinoth set to Watson for 4 puld. & 15s. 4d.

The Lands of Bodineraig ex^d to 5 aikers or y^rby lying in Scurbank set to Buttour for 10 puld. & 1 li. 13s.

Five aikers of land of Bodineraig in y^e barony of Balmerinoth set to Ramsay for 10 puld. & 1 li. 11s. 1d.

The lands underwritⁿ set to And. Wilson viz. Ane thrid p^t of y^e lands of Drumharie & Bodineraig &c. except two aikers—17s. 8d. 2b. 3 f. bear 2 b. 1 f. aitmeal 1 boll horsecorn 1 hirss of stray & 2 pons (ȝ) of bear 2 pons (ȝ) of aitmeale & 16s. of augment^{ne}.

The lands of park of Poyntok for 10s. & 20s. of augmentatione — 1 li. 10s.

The lands of Craigingrugi-fauld 8 puld & 1 li. 7s.

The 3 aikers in Harlands and 1 in Wodflat 8 puld & 1 li. 10s. 8d.

Four aikers lying in Harlands and Wodflat and teynds in y^e parochin of Balmerinoth set to Thomson for 8 puld. & 1 li. 13s. 4d.

Four acres of Barneroft ext. to 26s. 8d. 8 puld. and 4s. of augm. Ane piece land beneath y^e saids aikers exd. to 2s. 8d. The teind sh. y^e of ext. to 2 bolls bear & 2 hirss of straw set to Durham. *Inde* 33s. 4d. 3 puld. 2 b. bear 2 hirss of stray in y^e s^d barony. [This is a repetitioun of the third entry from the commencement.]

The lands of Cathills set for 3 l. and fishing of salmond and o^{er} fish set for 23 l. 4s. 4d. set in feu to Balfour of Balleduoch for 31 l. 4s. 4d.

Two aikers of land in y^e town of Docheron lying in y^e barony of Balmerinoth set in feu to Harvie for 4 puld. & 15s. 4d.

Ane aiker of land of Docheron set to Jon. Foulis for 1 li. 6 puld. & 3s. 4d. of augmentatione.

Two aikers of ye town & lands of Docheron in y^e barony of Balmerinoth set to Watoun for 4 puld. & 15s. 4d.

Sex aikers of Docheron set to Coline for 12 puld. & 46s.

The lands of Pitmossie set to Bayn for 10 puld. & 2 li.

The lands and towne of Newgrange the 4th p^t of Clackmuyes Clench and Battilaw halflands of Crowfaulds [Crossfaulds] 1 aiker of Cultray 4th p^t of y^e outfield lands of Byres lying in y^e barony of Balmerinoth set to Balfour for 24 l. 16s. 6d.

The 4th part of y^e towne and lands of Newgrange in the Barony of Balmerinoth set to Oliphant for 69 li.

The halfe lands and towne of Newgrange of Balmerinoth w^t two aikers of y^e rest of y^e same. Two aikers of y^e towne and lands of Cultrey. The half of y^e lands of Outfield of Byres with Watersfauld w^t o^{er} 4 aikers of Cultray. The lands of Bangoiff ext^d to 13 aikers 3 aikers of Harlands ane aiker in Wodflat. And lands of Dutheron ext. to 16 aikers of land set to Ramsay for 51 li. 6s. 8d.

Four aikers of land of y^e town of Cultray in y^e barony of Balmerinoth set in feu to Lichton for 8 puld. & 1 li. 10s. 4d. [in 1547].

Ten aikers of arable land in y^e towne of Cultrey set to Wood for 4 l. 13s. 8d.

Two aikers of Cultrey set to Ballingall of Bodineraig for 15s. 4d. & 4 puld.

Seven aikers of Cultrey set to Rolland for 14 puld. & 2 l. 13s. 4d. [He acquired them from Robert Forrester in 1571.]

Ten aikers of land of y^e toun of Cultrey set to Ramsay for 20 puld. & 3 l. 16s. 8d.

The equal halfe of 7 aikers of arable land of Cultrey set to Ramsay for 7 puld. & 1 li. 6s. 10d.

Seven aikers of Cultrey set to Bayn for 53s. 4d. and 14 puld. [in 1552].

Sex aikers of Cultrey &c. set to Barclatt for 46s. and 12 puld. [in 1547].

The lands of Corbe and Corbehill and 3 aikers adjacent & teinds included w^t fishings &c set to Lermouth of Balcomie for 10 li. 32 bolls bear 26 bolls of meill or 3 m. per chalder—*inde* 29 li. 6s. 8d. [Feued to Andrew Lesley in 1539.]

The lands of Wester [or] little Kinnear set to Patersons for feu and augm. 14 l. 3s. 4d.

Certain lands in y^e toun and territory of Carrail set to Lumsden for 8s. 4d.

Ane piece of land called St. Taills [St. Ail's] Chapell w^t Kilu (?) aiker set to Beaton of Balfour for 1 l.

The lands of Gastoun set to Wood of Largo's son for 3 l. 6s. 8d.

The lands of Gadroon [Gadvan] with housse set to Beaton of Creich for 6 l. 13s. 4d.

The lands of the toun of Johnnestoun set to the Laird of Creich for 12 capons & 17 li. 6s. 8d.

The lands of Craigfood with mansion &c. in y^e barony of pitgorno set to Douglass of Lochleavin for 14 capons & 13 l. 6s. 8d.

The halfe toun and lands of Kincraigie w^t Mansion house set to Maxwell for 8 capons & 3 li.

The halfe lands of Kincraigie in y^e barony of pitgorno set to Allardie for 8 capons & 3 li.

The lands of Steidmureland viz. y^e haill halfe of y^e same w^t tenements &c. in y^e barony of pitgorno set to Seaton for 3 puld. & 3 li.

Ane piece land w^t house &c. w^t y^e aiker or lands of y^e chapell of St. Mary y^e Virgin of [the] den lying besyde y^e Gaitsyd in y^e barony of Pitgorno Lop. of Balmerinoth and set to Eliz^b Beaton for 4s. 4d.

The Lands of Drumdell with Mansion &c. in y^e barony of Pitgorno set to Lundie of Balgonie for 10 li.

The Lands of Carpullie lying betwixt the lands of dunmuir and Quarrelhop on the ane and o^r parts set to Cant for 2 l. 13s. 4d. and 6 capons.

The lands of Lochymilne w^t the milne and loch y^{ro}f lying in y^e barony of Abernethie set to Young for 12 puld. & 6 l. 13s. 4d.

II.—IN THE COUNTY OF FORFAR.

The lands of Wodhill set to Auchinleck of Wodsyd for 12 capons & 12 pult. & 17 l. 6s. 8d.

The lands of Godhall and teinds included and ane acker of land occupied be unqu^{le} And. Shepherd In y^e barony of Barrie set in feu to Gordon for 3 l. 13s. 4d.

The 3^d part of Balskellie w^t housses &c. In the barony of Barrie set to Strathachin for 6 l. 6s. 8d. & 16 capons.

The 3^d part of Balskelly set to Carnegie of Kynmaird for 6 li.

The peice of land called Leyis croft and burtons croft In y^e barony of Barrie set to Auchinleck of Coitsyd for 30s. 12 puld. & 6 geise.

The salmon fishing of fferry durris called y^e west Cruik lying on y^e northsyd of Taywater set to Lovell of Ballumbies son for 7 li. w^t 3s. 4d. of augmentatione.

The lands called Coitwalls and 2 ackers of land in Coitsyd held feu for 40s. and 6 puld.

Easter Coitsyd wester Coitsyd preistmeadow Lowis croft largos croft St. Stevens croft and peice of land called Dunsbank set to Auchinleck for 12 li. 15s. 8d. & 12 geise.

Halfe of y^e lands of Ravensbie w^t y^e p^{ts} & teind sheaves for 5 li. of mail and 46s. 8d. in augmentation. And y^e 3^d part of y^e lands of y^e town of Baskelly In y^e barony of Barrie for 4 li. 8s. 2d. 16 capons & 31s. 10d. of augm. set to Cant ext. in hail to 13 li. 6s. 8d. 16 capons.

The halflands of Ravinsbie & 4th part of y^e lands of Links of Barrie In y^e barrony of Barrie set to Cant of Cowbyre for 17 li. 16s. 8d.

The nethermilne and lands y^of w^t y^e halfe of y^e multures & teind multure corne of y^e hail barronie of Barrie set to Gilzeott for 7 li. 6. 8. 12 geise & half ane aiker of Haywinning.

15 aikers of land in Badhill piece land called Salterscroft & overmidow w^t teinds set to Cant for 5 li. 30 puld. & 1 acker of Haywinning.

The halfe lands of y^e Links of Barrie w^t teinds of ye lands of Buddon links y^of and teinds set to florestor for 27 li. 13s. 4d.

The 3^d part of Grange of Barrie set to Rolland for 6 li. & 12 capons.

The 3^d part of y^e town and lands y^of set to him for 12 li. and 24 capons.

The lands of Links of Barrie w^t y^e ptinents viz. The half of the lands of Saltgerse *alias* Shepherds lands the halfe of 4 aikers called Bowmans lands the halfe lands called Corsefauld Halfe lands called Ryfaulds and half of the walleys and pasturage The halfe of y^e tofts barns &c. w^t y^e teinds &c. And Cowbyre w^t y^e meadow & teyndis y^of except y^e teinds due to the vicar Set to Cant for viz. ffior y^e links 20 li. & 20 s. of aug. Cowbyre 6 li. 13s. 4d. & 6s. 8d. *Inde* 28 li.

Thrie ackers of land of Barrie with housses and croft called St. Merinos croft lyand besyde y^e lands of Kirkton of Barrie set to florestor for 17s. And sustaining yearly bread & wyne to the high altar of y^e paroch church of Barrie.

The lands of Baddihill w^t housses set to Gray for 4 li. 8s.

The halfe lands of Ravinsbie & Cruikhill (?) w^t the corn milne of Barrie milne lands & half multur of y^e barony of Barrie set to Clerk for 17 li. 13s. 4d. 12 geise 6 puld. half ane acker of Haywinning.

Certain aikers besyde the Kirk of Barrie Burnsyde The aiker called Murgall &c. & teinds included set to Auchinleck for 6s. 8d. & 6 bolls 6 (?) firlots bear.

The two part of Grange of Barrie 10s. land of ye same 9 aikers of badhill And toun and lands of Carnusie set to flairny for 25 li. 2s. 24 capons 20 puld.

flour aikers of land of Milueden w^t priviledge of Baiking & brewing set to Rankin for 36s. 8d. 8 puld. half ane aiker of Haywinning.

The haill reid fish fishing of y^e barony of Barrie set to Lesslie for 47 lib.

flour aikers of land & ane halfe of y^e lands of Barrie q^{lk} W^m florestor sometyne occupied set to Johnstoun for 40s. & 6 puld.

III.—IN THE COUNTY OF PERTH.

The halfe lands of Nether Aberargie w^t the mansiones housses tofts crofts & y^r p^{ts} with ane tennement and yeards lyeand on the northe p^t of the street of Abernethie In the reg. of Abernethie & sherifdome of perth set to peter Carmichill in Dron for 8 lib.

The lands of over and west polgaigny (Pitgrunzie?) with y^e pertinents set to John Weymes bro^{er} germane to Patrick Weymes of petbla for 6 lib. 13s. 4d. cappones 12.

The fishings of Stocking garth with the p^{ts} upon the watter of Tay set to James Campbell of lawers exd. in meall to 40 lib. aug. 10 lib. *Inde* 50 lib.

No. XI

VALUATION of the TEMPORAL LANDS of the ABBACY OF BALMERINOCHE, within the Shire of Fife, in 1596; according to the "OLD EXTENT"

[From Thomson's *Inquisitionum Retornatorum Abbrecciatio*, in 3 vols. fol.; 1811]

[There is probable evidence that lands in Scotland were "extended," or valued, as early as the time of William the Lion; but the first general valuation is understood to have been made in the reign of Alexander III., for the purpose of raising a tax to pay a tocher of 14,000 merks sterling to the Princess Margaret on her marriage to Eric, King of Norway. This was afterwards called the "Old Extent." Another valuation, called the "New Extent," was made in 1424, for raising £30,000 sterling for the liberation of James I. from his nineteen years' captivity in England. The Old Extent, however, continued as the rule for proportioning the public taxes till, at least, 1633, in which year a tax of thirty shillings was imposed on every pound-land of Old Extent. Other valuations were afterwards made, the rent fixed by which is called the Valued Rent, in contradistinction both to the Old and the New Extent. (See Appendix, No. XVII.)

The following Valuation was made at Cupar on the 2nd of February 1596 by the Sheriff and a jury, in consequence of a petition presented to the Lords of Council by the feuars of the Abbey lands, praying that their lands might be *retoured*, so that they might know what *pound-land* or *merk-land* their several possessions extended to, and that they might pay their taxes according to the rate of other pound-lands of Old Extent. The Return, of course, represents not the real value of the lands *at that time*, but only their relative value, or the proportion according to which public taxes should be imposed on them. In the original the entries are made in this form:—"Lands of New Grange &c. extend to £5, 6s. 3d. land."]

Lands of New Grange of Balmerinloch, with pendicles and pertinents,	£5	6	3
„ Corbie, Corbiehill, with the wood of Balmerinloch, with pendicles and pertinents,	1	6	3
„ Deminche Park, Pointrik, and 3d part of lands of Boddumeraig, belonging to David Wilson,	0	10	0
„ Boddumeraig, with 8 acres belonging to William Ballingall,	0	13	4
„ Kirkton of Balmerinloch,	1	6	3
„ Contray, extending to 46 acres of arable land,	0	15	4
„ Pitmossie, extending to 5 acres of land,	0	1	3
„ Bandene, „ 12 „	0	4	0
„ Bangouff, „ 13 „	0	4	4
„ Duchrone, „ 30 acres of arable land,	0	10	0
„ Kilburnis and Scrogieside, 21 acres of land,	0	7	0
„ Scur, extending to 11 acres of land,	0	3	3
„ Infield of Boddumeraig, extending to 26 acres of land,	0	3	3
„ Byres of Balmerinloch, extending to 30 acres of arable land,	0	10	0
„ Craigfod,	1	6	3
„ Jolmestoun and Gadwen,	1	6	3
„ Gawstoun,	0	10	0
„ Drumdeill,	0	13	4
„ Pitgorno,	2	13	4
„ Freirmylie,	0	13	4
„ Kimeragie,	1	6	3
„ Steidmuirland,	0	10	0
Lands and mylne of Lochmylne,	0	10	0
Lands of Carpullie,	0	6	3
„ Little Kinneir, with their pertinents,	1	6	3
<hr/>			
£23 11 4			

This valuation does not include the Abbey precincts, gardens, &c., which belonged to the *spirituality*, nor Cathills. Sibbald's History of

Fife contains a Return of the Old Extent of Fife in 1517. The following *items* extracted from it show the valuation of the lands which formed the ancient estate of Naughton :—

Seygie with the annual,	£4 0 0
The Barony of Naughton in property,	3 0 0
Wormet,	3 0 0
Saintford-Hay,	2 0 0
Saldhane (Cauldhame),	1 0 0
Little Friertoun,	1 0 0
Inverdivot-Lightoun,	3 0 0
The Laird of Kinnaird's Lands, and the annual in property, within the Barony of Naughton,	3 0 0
The Newtown,	2 0 0
Inverdivot-Leisles,	2 0 0
Laverock-law,	2 0 0
Saintford-Nairn and Little Newtown,	3 0 0
Baldmond,	3 0 0

No. XII

PETER HAY'S ADDRESS TO KING JAMES VI

[Referred to at page 511]

EPIGRAMMA AD REGEM.

Cui decus immortale triplex, cuique aurea cingit
 Gloria conspicuum, Rex Jacobe, caput.
 Prima tibi antiquæ fidei quum cura tuendæ,
 Proxima sit populi paxque salusque tui :
 Procurat quod utrumque lubens, quod promovet ultro,
 Quid tibi servitio gratius esse queat :
 Tale ministerium libro hoc tibi præstat et offert
 Hayus, ab antiquis nobile germen avis :
 Quemque suo regem populo caput, et caput unum
 Dum Christum omnigenis gentibus esse probat :
 Parendum his solum, invictis rationibus urget,
 Quas monumenta Patrum, sacraque scripta ferunt :
 Et fugienda lupæ Babilonis pocula suadet,
 Et quæ seditio turbida monstra parit :
 Palantesque reducit oves ad ovile, rebelles
 Et populos regum flectit ad obsequium :
 Dignum opus ingenio domini, quo munere verum
 Christigenam, et civem se probat esse bonum :
 Dignum opus æterno genio quoque, quem dabit, O Rex,
 Aspirans sacri numinis aura tui.

HÆC M. E. D.

Which may be thus translated :—

King James ! whom threefold sov'reignty invests
 With deathless honour, and whose head, in view
 Of all, is with refulgent glory crowned ;
 Since thy first care's to shield the ancient faith,
 Thy next, to guard thy people's peace and weal ;
 What service can more grateful be to thee
 Than willing efforts to promote these aims ?
 Such service, in this book, a Hay presents.
 A noble scion of an ancient race,
 He shows each king to be his people's head,
 And Christ the King of all the tribes of earth ;
 And proves from Scripture and Patristic tomes
 That his commands alone must be obeyed ;
 Dissuades from cups of wolfish Babylon,
 And monsters which Sedition, restless, breeds ;
 Brings back the wandering sheep, and moves
 Rebellious nations to obey their kings -
 Fit task for master's skill, whereby he proves
 Himself a Christian and good citizen—
 Fit task for skill to which, O King ! the breath
 Of thy approval shall give endless fame.

No. XIII

TAXT ROLL OF THE ABBACYE OF BALMERINOCHE

ilk p^d free rent taxt to 1617

[MS. Harl. Mus. Brit. 4623, Part II. Art 17, Fo. 103. Here printed from the *Chartulary of Balmerino*, App. No. XII.]

	£	s.	d.		£	s.	d.
Grange,	43	0	0	Drumdeill,	10	0	0
Corbie,	12	0	0	Pitgorno,	14	0	0
Halfe Lands of Kirk-				Friermylne,	5	0	0
ton, posest by Rob ^t				Kineraigie,	15	0	0
Fyfe,	9	10	0	Nether Aberargie,	2	0	0
The oyr halfe yrof,	6	10	0	Pilgrumnie (Pit-			
Deminge,	6	0	0	grunzie?),	7	0	0
Jonstoun and Golden,	16	0	0	Little Kinmeir,	10	0	0
Lochmilne,	3	0	0	Gastoun,	4	0	0
Third part of Corbsy				Woodhill,	20	0	0
(Colsey),	3	5	0	Cootsyde,	6	0	0
Carpowie,	4	10	0	Grange of Barry,	12	0	0
Craigfod,	10	0	0	Ravensbye,	10	0	0

	£	s.	d.		£	s.	d.
Pitskellye,	15	0	0	Fishing of y ^e Gall of			
Carnushe,	5	0	0	Barry,	5	0	0
Ackers of Barrie				Cathills, and fishing			
Nether and over				y ^{ro} f,	7	0	0
Barrie muires,	20	0	0	Fishings of Corbie,	0	10	0
Teynds of Barrie,	17	10	0	Fishings of Barnden,	0	10	0
Teynds of y ^e Kirk of				Fishings of Paddnaut			
Balmerinoch,	40	0	0	(Poldrait ?), Stok			
Teynds of Logie Kirk,	20	0	0	and Garth,	16	0	0
Subt by 9 prin ^l Fewars and y ^e Chamberlaine.							

No. XIV

EXCERPT from COPY RENTAL of the FEU-DUTIES of the BARONY of BALMERINO, in Sederunt-Book of High Commission in Teind Office, page 23.

[This Rental was given in by Lord Balmerino to the Commissioners for the Valuation of Teinds, in consequence of a Decreet-Arbitral pronounced by Charles I., proceeding upon submissions by the Lords of Erection, regarding the surrender of the superiorities of Church Lands. (See the historians of the period.) The Decreet-Arbitral in regard to *teinds* has been noticed at page 357. This document is here reprinted from Teind Court Papers.]

Apud Edinburgh 20 die mensis Maii 1630.

The qlk day compeired Johne Bannatyne Depute to the Justice Clerk in name of John Lord Balmerinoch and James Lord Cowper and gave in the Rentalls underwrittin, of the qlks the tennour follows :—

The trew and just Rentall of the few (fere) fermes and few maillis and other constant Rent of the Superiorities of Balmerinoch comprehending the Baroneis of Balmerinoch Pitgormo and Barrie.

THE BARONIE OF BALMERINOCHE.

Agnes Gibson Lyferenter and Alexander Barbour heritour of the South Syde of the Kirktooun of Balmerinoch with the Teinds included pay of few dewtie yeirlie 13^{li}. 6^s. 3^d.

Mr. Peter Hay of Naughton for the North side thairof with the Teinds included 3^{li}. 13^s. 6^d.

Item of beir 13 bollis.
 „ of oate meal 13 bollis.
 „ of hors corne 4 bollis.
 „ of straw 4 turse.

Andro Glasfurde of Boddomeraig for the haille lands thairoff payes of fewdewtie 57^s.

Item of wheit 1 boll 2 firlots.
 „ of beir 7 bolls 2 firlots 2 peeces.
 „ of oate meale 5 bolls 2 peeces.
 „ of hors corne 3 bollis.
 „ of straw 3 turse.

Mr. Peter Hay of Naughton for the east haffe of the Grange of Balmerinloch with the teinds included payes yeirlie . . . 37^{lib}, 10^s, 3^d.

Item of wheit 4 bollis.
 „ of beir 9 bollis.
 „ of oate meale 3 bollis.

Michael Balfoure payeth for the three quarters of the West side thairrof of fewdewtie 24^{lib}.

Mr. Robert Auchinmowtie of Deming payeth for his Soneth quarter of the said West haffe thairrof with the teindis included . . . 12^{lib}, 6^s, 3^d.

Item of wheit 1 boll.
 „ of beare, 2 bollis.
 „ of oate meale, 2 bollis.

John Leslie of Newton payes for his Landes of Corby wth the Teinds included 42^{lib}, 13^s, 4^d.

Mr. Ro^t Auchinmowtie for his lands of Deminge park and Poyntok payeth of fewdewtie 57^s.

Item of Powtrie 3

Mr. Peter Hay for his lands and fishing of Cathill payeth of fewdewtie 34^{lib}, 4^s, 4^d.

The Laird of Creich for his lands of Johnnestoun and Gaddan payeth of fewdewtie 34^{lib}.

Item of capouns 1 dozoun.

Andro Patersone of Over Dinnure for his lands of Little Kynmeir payeth of fewdewtie 24^{lib}.

The few dewteis of the aikers within the parochin of Balmerinloch –
 viz., SKUR eleven aikers.

Whereof Mr. James Douglas of Stanypeth hes sax, paying of fewdewtie 46^s.

Item of powtrie 12

James Barlatt hath fyve for 33^s, 4^d.

Item of powtrie 10

Scroganeston, sax aikers.

Hew Scott payeth for them of fewdewtie 66^s.

Item of powtrie 12

KILBURNES, fyftene aikers, whereof—

Alexander Prestoun hath eight aikers, paying	3 ^{lb} . 10 ^s .
<i>Item</i> of powtrie	16
Andro Small hes aires hes sevin, paying	33 ^s . 3 ^d .
<i>Item</i> of powtrie	14

BODOMERAGE, 36 aikers, whereof

Andro Glasfurdle hes twentie aikers halffe aiker, paying thairfor yearlie	7 ^{lb} . 17 ^s . 2 ^d .
<i>Item</i> of powtrie	11
Andrew Boyter in Dundie fyve, paying	33 ^s . 4 ^d .
<i>Item</i> of powtrie	16
George Stirke of Bandene twa aikers, paying	15 ^s . 4 ^d .
<i>Item</i> of powtrie	4
W ^m Watson his airis two, paying	15 ^s . 4 ^d .
<i>Item</i> of powtrie	4
Andro Galloway ane aiker, paying	7 ^s . 6 ^d .
<i>Item</i> of powtrie	2
Johne Roger halffe ane aiker, paying	2 ^s . 10 ^d .
<i>Item</i> of powtrie	4
The airis of unqu ^{le} W ^m Patersoun for a toft there	2 dozoun of chickens.
<i>Item</i> of powtrie	4

DOCCUMON, 32 aikers, whairof

Mr. Peter Hay hes saxtein, paying	6 ^{lb} . 2 ^s . 3 ^d .
<i>Item</i> of powtrie	32
George Stirk of Bandene three, paying	23 ^s .
<i>Item</i> of powtrie	6
William Bane of Pitmossie three, paying	23 ^s .
<i>Item</i> of powtrie	6
The airis of James Watson two, paying	15 ^s . 4 ^d .
<i>Item</i> of powtrie	4
The airis of Henrie Mitchell aucht, paying	3 ^{lb} . 4 ^s . 4 ^d .
<i>Item</i> of powtrie	16

BANGOVE, thretten aikers, belonging to

Mr. Peter Hay of Naughton, and paying	4 ^{lb} . 19 ^s . 3 ^d .
<i>Item</i> of powtrie	26

BANDENE, 12 aikers, belonging to

George Stirke, paying	4 ^{lb} . 12 ^s .
<i>Item</i> of geis	6

PITHOSSIE, fyve aikers, belonging to

William Bane elder, paying	40s.
<i>Item of powtrie</i>	10

Coultra, 50 aikers, whair of

Mr. Peter Hay has foure aikers, paying	30s. 3 ^d .
<i>Item of powtrie</i>	8
William Bane younger hes ten aikers, paying	
thairfoir yeirlie	3 ^{lib} . 16s. 3 ^d .
<i>Item of powtrie</i>	20
Christiane Stirk ten aikers, paying	3 ^{lib} . 16s. 3 ^d .
<i>Item of powtrie</i>	20
John Mitchell nyne aikers and ane haffe, paying	3 ^{lib} . 12s. 10 ^d .
<i>Item of powtrie</i>	19
Agnes Derry 13 aikers, paying	1 ^{lib} . 19s. 3 ^d .
<i>Item of powtrie</i>	26
Alexander Simson three aikers and ane haffe aiker,	
paying	26s. 10 ^d .
<i>Item of powtrie</i>	7

THE BYRES, 16 aikers, where of

Mr. Peter Hay hath three, paying	23s.
<i>Item of powtrie</i>	6
Mr. Robert Auchinmoutie foure, paying	30s. 3 ^d .
<i>Item of powtrie</i>	8
John Stanchous in Luthrie foure, paying	3 ^{lib} . 4s.
<i>Item of powtrie</i>	8
<i>Item he hath another aiker holdin blenche.</i>	
Robert Brabawar foure aikers, paying	30s. 3 ^d .
<i>Item of powtrie</i>	8

No. XV

VALUATIONS OF THE TEINDS OF THE PARISH OF
BALMERINOCH, 13th July 1631

[From Certified Copy]

(Referred to at page 359)

[These valuations show also the rental, or, at least, the *estimated* annual value, in 1631, of the lands named in them. They are here reprinted from Teind Court Papers.]

PETER HAY.

Peter Hay of Naughtonne heretable proprietor of threttie-six aikers, viz. 16 aikers of Wonogois [Duchrone?], 13 aikers of Duchrone [Bangove?], 4 aikers of Cowtray, and 3 aikers of Byris of Balmerinloch. Constant rent in stok and teynd — fyve firlots beir ilk aiker = 45 bollis beir.

Inde y^e teynd is 9 bollis beir.

GEORGE STIRK.

George Stirk heretor of twell aikers of land in Banden twa aikers in Boddumeraig and thrie aikers in Duchray.

12 aikers of Banden ilk aiker in stok and teynd 7 firlots beir.

3 aikers in Duchray ilk aiker 6 firlots beir, and

2 aikers in Boddumeraig ilk aiker 6 firlots beir.

Inde y^e teynd 5 bollis 2 firlots 3 pekes $\frac{1}{2}$ peke beir.

WILLIAM BAYNE ELDER.

5 aikers of Pitmossie at 7 firlots ilk aiker of beir in stok and teynd.

3 aikers in Duchray and 3 aikers $\frac{1}{2}$ aiker in Contrey ilk aiker in stok and teynd is 6 firlots beir.

Inde y^e teynd — 3 bollis 2 firlots 3 pekes $\frac{1}{2}$ pek beir.

GEORGE JACK.

10 aikers of Cowtray ilk aiker stok and teynd 6 firlots beir.

Inde the teynd 3 bollis beir.

DAVID WATSOUNE.

6 acres of land in Cowtray and 2 in Deuchrone ilk aiker in stok and teynd 6 firlots beir.

Inde y^e teynd 2 bollis 1 firlot 2 pekes $\frac{1}{2}$ 3 pekes beir.

ANDRO GLASFORD.

The lands of Boddumeraig and Drumharrie two pairt and third pairt called the Husbandrie and 20 aikers and $\frac{1}{2}$ aiker of land lyand in Boddumeraig and Scorbank belonging thereto and these 3 aikers of land lyand in Drumharrie and Deuchrone in stok and teynd 4 chadd. victuall twa pairt meal & third pairt beir.

Inde the teynd 12 bollis 3 firlots $\frac{1}{2}$ firlot victuall quhair of 4 bollis 1 firlot $\frac{1}{2}$ of ye 3^d of an firlot beir and 3 bollis 2 firlots $\frac{1}{2}$ of 3^d of an firlot meal.

WILLIAM BAYNE YOUNGER.

10 aikers of land in Cowtray ilk aiker valued stok and teynd to 6 firlots beir.

Inde y^e teynd 3 bollis beir.

DAVID PATTOUSE.

13 aikers of land in Cowtray ilk aiker in stok and teynd 6 firlots bear.
Inde y^e teynd — 3 bollis 3 firlots 2 pekes $\frac{1}{5}$ of 2 pekes bear.

ALEXANDER SIMSONE.

3 aikers $\frac{1}{2}$ aiker of land in Cowtray in stok and teynd ilk aiker 6 firlots.

Inde y^e teynd 1 boll $\frac{1}{5}$ firlot bear.

THOMAS GLEN.

2 aikers of land in Boddineraig ilk aiker in stok and teynd 6 firlots 2 pekes bear.

Inde teynd 2 firlots 2 pekes $\frac{1}{5}$ of 2 pekes bear.

JAMES BARCLAY.

5 aikers of Skur ilk aiker in stok and teynd 7 firlots bear.

Inde y^e teynd 1 boll 3 firlots bear.

ROD BRABNER.

1 aikers of ye Byres of Balmerino ilk aiker in stok and teynd 6 firlots bear.

Inde the teynd 1 boll 3 pecks $\frac{1}{5}$ peck bear.

JOUSE STEENHOUSE.

5 aikers of land of the Byres of Balmerino ilk aiker in stok and teynd 6 firlots bear.

Inde the teynd 1 boll 1 firlot bear.

MARGARET TULLOCH.

1 aiker & $\frac{1}{2}$ aiker of land in Bodineraig.

Teind — 10 merks of pennie maill and 2 firlots bear.

MITCHELL BALFOUR.

Half-lands of Newgrange valued in stok and teynd 10 chald. victuall quhair of 3 bollis quheit $3\frac{1}{2}$ chald. 3 bollis beir and 6 chald. aittis.

Inde the teynd is 2 chald. victuall quhair of 1 boll 2 firlots 2 pekes $\frac{1}{5}$ of 2 fourpents quheit 3 bollis 2 firlots 1 peke 2 forpents $\frac{1}{5}$ 2 fourpents bear and 1 chald. 3 bollis 3 peks $\frac{1}{5}$ pek aittis.

WILLIAM RAMSAY.

5 aikers of land lyand in Boddineraig ilk aiker in stok and teynd 7 firlots bear.

Inde the teynd 2 bollis 1 firlot 3 pecks $\frac{1}{5}$ peck bear.

ANDREW BOYTER'S AARS.

5 aikers of land in Boddumeraig ilk aiker in stok and teynd 7 firlots bear.
Inde y^e teynd 2 bollis 1 firlot 3 peks $\frac{1}{2}$ pek bear.

[Mr. Thomas Douglas, minister of Balmerino, appeared before the Commissioners of Teinds in the foregoing processes of valuation, and consented thereto. These valuations are also signed by 'R. Law.' But the following additions are in a different handwriting from the body of the record; are not signed by 'R. Law'; and are not in the form of regular Decrees of Valuation.]

The personage teinds of the lands wⁱⁿ the parochin of Balmerinoch conforme to the present valuation of stock & teind joyntlie extendis to fyve chadders seven bollis and firlot and peke vic^{ll} grof. thre scoir six bollis and firlit three pecks three forpitts bear. *Item*, Ane boll twa firlots twa pekes quheat. *Item*, Nyuteine bollis three pekes and forpitt aittis, and this buy and attour the teinds of the other half of the lands of the Grainge pertaining to the said Mr. Peter Hay of Naughton q^{lk} was not valued being then alledgit be him that the s^d lands was fewit than *cum decimis inclusis* q^{lks} lands being of equal worth with the uther half lands pertaining to the said Mitchell Balfour ar estimat to be worth in stok and teind ten chadders vic^{ll} of the spaces (species?) foresaid. *Inde*, The teynd is twa chadders vic^{ll}.

Itte. Thair is in the said paroch threttie aikers of land pertaining to the s^d Lord Balmerinoch q^{lk} as zitt is not valued and is of the lyke goodness w^t y^e uther aikers of the said paroch and so may be estimat w^t thame to be ilk aiker six firlois bear. *Inde*, The teind of the s^{ch} aikers is nine bollis bear.

Summa of the hail personage teinds wⁱⁿ the said paroch extendis to aught chadders vic^{ll}.

Qrof 3 bollis 3 pekes $\frac{1}{2}$ peke quheat.

Itte. 33 bollis 1 firlit 2 pekes $\frac{1}{2}$ 2 forpitts aittis.

Itte. 36 bollis 1 firlot 3 pekes 1 forpitt and sum odes attis [bear?].

[In 1637, a Decree of Valuation of the parsonage teinds of Naughtane Peishills, Byrehills, Kirkhills, and Cathills, with their pertinents, Kilkakes [?], and Scrogieside, was pronounced by the Commissioners (the Archbishop of St. Andrews compearing and consenting), whereby the teinds of these lands were declared to amount to four chadders, viz., 40 bollis outs, and 24 bollis bear. By a judgment of the Court of Session in 1853, this valuation was held to include the teinds of Mains of Naughton, Gaudry, Brownhills, Gallowhills, Skur, and Kilburns, as portions of the barony of Naughton.

The teinds of Easter Grauge (proper), or Fineraigs, were not valued till 1832, when they were fixed at £78, 10s. 1 $\frac{1}{2}$ d.; and those of the barony of Birkhill, that is, Birkhill, Thornton, and Corbiehill, were not valued till 1797, when they were fixed at £29, 6s.

No. XVI

STENT-ROLL OF HERITORS' CONTRIBUTIONS FOR THE SCHOOL-
MASTER'S SALARY OF A HUNDRED MERKS, IN 1653

[From Kirk-Session Records]

	£	s.	d.		£	s.	d.
Lord Balmerinoch . . .	20	0	0	Elspet Cairns (Car-			
Newton [Sir John Les-				stairs?)	0	3	10
lie] for Corbie	5	4	0	Margt Watson	0	6	3
Grange	6	6	3	David Paton	0	6	3
John Howison	0	3	3	John Bell	0	6	3
Alexander Preston . . .	0	10	3	George Stirk	1	4	0
Patrick Scott for Seurr				The aires of Pitmossie . .	0	13	0
and Serogieside	0	13	0	Christian Glen	0	9	0
John Walker	0	6	3	Andrew Rawit	0	3	4
John Tarbit	0	7	6	Agnes Rodger	0	0	6
William Guthrie	0	7	6	Naughtone	24	0	0
John Glasfuird	2	3	0				
Rebecca Swinton	0	10	0	Summa (Scots money)	£66	13	4
George Jack	1	7	0				

No. XVII

FARMERS AND RENTAL OF THE PARISH IN 1694

[Referred to at page 442]

[From the Re-valuation or Valued Rent of Fife in the Sheriff-Clerk's Office. The rents were then paid in the value of certain quantities of grain, which are here reduced to sterling money, according to the prices assumed by the Commissioners, viz.:—The chalder of wheat, £5, 11s. 1½d.; the chalder of bear, £4; the chalder of oats, £3, 1s. 3d.; the chalder of meal, £3, 6s. 3d.; the chalder of meal of miln rent, and black oats, £2, 15s. 6½d. *sterling*; but given in *Scots* money in the original.]

COWS.

	£	s.	d.
William Blyth	25	15	0
Andrew Good, and Alexander Donaldson	6	0	5½
David Ritchie, William Paterson, and Alison Ramsay	2	12	6
Salmon fishing	4	0	0
Total	£38	7	11½

GRANGE BALFOUR.

	£	s.	d.
Thomas Duncan, and John Blyth	41	13	7
John Gregory	4	6	3
William Honeyman, and James Kinnear	1	12	1½
Total	50	12	4½

AIRDITT FOR SCUR AND SCROGIESIDE.

Rent thereof	£5	6	10
------------------------	----	---	----

BALLENDEAN.

Rent thereof	£6	14	9
Five acres in Bottomcraig	1	19	5½
Total	£8	14	2½

NAUGHTON.

David Ramsay in Peasehills	£50	14	5
David Ramsay in Mains of Naughton	40	15	6½
Andrew Kirkealdy in Easter Grange	41	12	9
Ludovick Brown in Bangove	12	19	5
James Hutton in Gallowhill	6	12	9½
James Stirk in Kilburns	3	3	1½
John Cowper, and David Ramsay	9	17	4
William Murdoch in Ducherone	4	10	10
John Black in Brewlands	2	0	0
John Smith in Cultra	1	15	5
John Walker in Highlands	1	12	8½
John Wyllie in Leadwells	2	10	0
John Huison in Bangove	1	0	0
Thomas Cupar in Byres	0	10	0
Alexander Preston (<i>twind</i>)	1	2	6
William Buist	0	6	7½
James Stirk in Scurr	3	11	3½
Total	£139	14	9½

LORD BALMERINO.

Rental of the Lordship of Balmerino, as will appear be and particular Rentall	£96	9	7
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(The Rental referred to is, however, not recorded.)

ALEXANDER PRESTON'S PORTION OF KILBURNS.

	£	s.	d.
Rent of his 8 acres	3	13	1½

SMALL FEUARS.

David Jack [Cultra]	£5	0	10
George Jack [Cultra]	6	6	3
James Duncan [Cultra]	2	5	5
John Bell [Cultra]	2	5	5
David Paton [Cultra]	0	3	10
John Gregory	2	0	5
William Bayne [Cultra]	1	2	3½
Andrew Rawitt [Dochrone]	0	17	3½
Andrew Gourlay	4	4	2½
Gray's Lands [Bottomeraig]	1	19	3
Tarbit's heirs [Bottomeraig]	1	19	3
James Anderson [Bottomeraig]	0	3	10
James Watson	2	0	5
Mr. John Stenhouse [Byres]	3	3	1½
Mr. Andrew Hedderwick [Boghall]	1	2	6

Total of small feuars £35 5 2

The Valued Rent of the several proprietors, as it stood in 1694, after deductions for feu-duties, minister's stipend, schoolmaster's salary, etc., was as follows, in Scots money :—

	£	s.	d.
Corbie	413	0	0
Grange Balfour	494	13	4
Laird of Airdit for Skur and Serogysyd	54	6	3
Thomas Stark of Bandedan	33	6	3
Peter Hay of Naughton	1900	0	0
Lord Balmorinloch	754	10	0
Alexander Preston's portion of Kilburns	25	0	0
Small feuars	353	13	4

Summa £4035 10 0

In Sterling money 310 9 2

The valued Rent of the Parish, according to which the cost of the erection and repair of the Parish Church and Manse are paid, stood in 1367, in consequence of changes of proprietorship, as follows :—

	£	s.	d.
Naughton	2030	7	9
Birkhill	1006	13	3

	£	s.	d.
Balmerino	923	13	0
Ballindean	33	6	3
Cultra (George Henderson)	31	14	2
Bottomeraig (Elizabeth Anderson)	4	10	2

Total in Scots money £4085 10 0

The Valuation Roll of the County of Fife for the year 1861-5, contained a list of all the then existing proprietors, tenants, rents, and feu-duties of this Parish. A similar Roll has since that year been printed annually. The gross Valuation of the Parish for 1861-5 amounted to £6996 Sterling, for 1890-1 to £5919, 15s. 0d.

No. XVIII

LIST OF SUBSCRIBERS TO VOLUNTARY STIPEND FOR THE ASSISTANT-MINISTER IN 1717

[Referred to at page 450. The sums are in Scots money]

I.—HERITORS.

	£	s.	d.
Mr. Robert Hay of Nachtone	333	06	03
Alexander Alison of Birchhill	20	00	00
Thomas Stark of Baudean	06	13	04
George Jack, portioner of Coultra	06	13	04
Alexander Preston, portioner of Kilburns	02	00	00
James Kirk, portioner of Cultra	01	00	00
James Paton, portioner there	00	12	00
James Bell, portioner there	00	13	01
Margaret Potie, portioner there	01	00	00
Mrs. Duddingstone of Pitmossie	01	00	00
James Anderson, portioner of Bottomeraig	00	12	00
Nachtone desires to be added to him, because he has his lands of Easter Grange in his own hands	03	05	04

Summa of Heritors £76 16 00

II.—THE GROUND OF BIRCHHILL.

	£	s.	d.		£	s.	d.
John Mores	01	10	00	George Whyt	00	12	00
David Meldrum	00	16	00	Robert Barclay	03	00	00
James Anderson	01	04	00	Gilbert Gardener	01	00	00
John Glass	00	14	00	Robert Reid	01	00	00
James Henderson	01	00	00	John Donaldson	01	04	00
John Farmer	00	12	00	James Winton	00	12	00
David Dryburn	00	12	00				
Elspet Kircaldy	00	12	00				
				Summa is	£11	03	00

III.—CULTRA.

	£	s.	d.		£	s.	d.
Thomas Glass	01	00	00	William Duncan . . .	00	10	00
James Patie	01	00	00	John McGregor . . .	01	00	00
John Smith	00	14	00				
				Summa is	£04	04	00

IV.—THE GROUND OF GRANGE.

	£	s.	d.		£	s.	d.
John Kinnear	01	00	00	John Paterson . . .	01	00	00
George Walker	00	13	04	William McPherson . .	01	00	00
James Kinnear	00	12	00	David Honeyman . . .	01	00	00
John Kinnear, younger	00	12	00				
				Summa is	£05	17	04

V.—THE GROUND OF BALMERINO.

	£	s.	d.		£	s.	d.
Margaret Kirkaldy . .	02	00	00	George Rentowll . . .	00	12	00
James Colvill	01	00	00	Andrew Duncan . . .	01	00	00
David Clerk	01	00	00	John Fowles	01	00	00
Robert Smith	01	04	00	David Adamson . . .	01	00	00
Alex ^r Gregory	01	00	00	Christian Gregory . .	00	12	00
Thomas Rentowll . . .	01	10	00	Andrew Lesly	01	00	00
David Johnstone . . .	00	12	00	Thomas Shepherd . . .	01	00	00
James Ogilvie	00	12	00	Henry Boyd	01	00	00
Charles Henderson . .	01	00	00	William Richie	00	12	00
James Kinnear	00	12	00	Alex ^r Bruceon	01	00	00
Margaret Robertson . .	00	12	00	James Tough	00	12	00
John Patrick	01	00	00	John Ramsay	00	10	00
John Boyd	01	10	00	David Anderson . . .	01	00	00
David Scott	01	00	00				
John Rentowll	01	10	00	Summa is	£27	00	00

VI.—THE GROUND OF NACHTANE.

	£	s.	d.		£	s.	d.
David Ramsay	06	00	00	John Kirkaldy	00	12	00
William Lumsden . . .	04	00	00	James Paterson . . .	01	00	00
Alexander Baxter . . .	00	13	00	John Cupar	00	12	00
James Mitchell	00	06	00	Helen Patie	00	06	00
James Jack	00	12	00	William Duncan . . .	01	04	00
William Dorrett	00	06	00	James Kirkaldy . . .	03	00	00
John Black	02	03	00	John Duncan	00	12	00
William Murdoch . . .	01	00	00	Alex ^r Barclay	00	04	00
Walter Ramsay	00	12	00	Robert Hardy	00	06	00

	£	s.	d.		£	s.	d.
Arthur Wylie . . .	01	10	00	John Ogilvie . . .	00	12	00
William Donaldson . .	01	10	00	John Nicol . . .	00	12	00
John Spindy . . .	01	10	00	James Kirk . . .	01	00	00
John Esplaine . . .	00	12	00	David Tullice . . .	00	12	00
Andrew Symson . . .	00	12	00	David Myles . . .	00	12	00
David Duncan . . .	00	12	00	Henry Mitchell . . .	01	00	00
George Nicoll . . .	00	12	00	George Brown . . .	01	00	00
Alex ^r Henderson . . .	00	18	00				
Alex ^r Finlay . . .	01	04	00	Summa is	£33	06	00

Sum of the whole, £166, 11s. 4d. Scots.

Lord Balmerino gave nothing. The Laird of Grange 'refused to meddle in this affair.' Non-resident heritors were Mr. James Gray of Balzeon, residing in Dundee, and Mrs. Mary Hedderwick.

No. XIX

'Abstract of Rental of the Real Estate of Arthur late Lord Balmerino in the shires of Edinburgh, Fife, Forfar, and Perth.'

[Abridged from the Forfeited Estates Papers in the General Register House, Edinburgh.]

BARONY OF RESTALRIG :—

Lands, teinds, and feu-duties . . .	£163	15	5 $\frac{1}{2}$	Sold for
Less annual deductions . . .	133	15	6 $\frac{2}{3}$	
Free produce . . .	£329	19	10 $\frac{1}{2}$	£9,257 2 2 $\frac{2}{3}$

BARONY OF COUPAR :—

Lands and feu-duties . . .	£223	5	8 $\frac{1}{2}$	
Less annual deductions . . .	22	19	4 $\frac{1}{2}$	
Free produce . . .	£205	6	4 $\frac{1}{2}$	5,115 3 3 $\frac{1}{2}$

BARONY OF BALMERINO :—

Lands	£113	13	2 $\frac{2}{3}$	
Feu-duties	53	1	7 $\frac{1}{2}$	
	£171	19	10 $\frac{1}{2}$	
Less annual deductions, including 'contribution money to the Lords of Session,' 13s. 3d., and payment to the Exchequer, £7, 14s. 2 $\frac{2}{3}$ d. . . .	£30	13	4 $\frac{1}{3}$	
Free produce . . .	£141	6	6 $\frac{1}{3}$	3,603 19 3

House in Leith sold for	£560	0	0
	£16,336	5	2
Less £2000 'allowed for Lady's jointure out of Restalrig,' and another deduction	£2,045	0	0
Remains	£16,791	5	2

Total free yearly Rent from the three Baronies, £676, 12s. 9d.

'Planting at Balmerino valued at £150.'

The 'Lady' who had the jointure of £2000 appears to have been the widow of the *fifth* Lord Balmerino, who survived till 1767. She is referred to in a document included in the Forfeited Estates Papers, and entitled—

'Inventory of Silver and China Tea plate and others, acclaimed by Elizabeth Lady Balmerino, bequeathed to her by the deceased James Lord Balmerino, one of the Senators of the College of Justice, her husband, by his Deed of Gift or Legacie dated the 7th of August 1739, and registered as a Probative write in the Commissary Court Books of Edinburgh 6th August 1746; And which tea plate etc. were sold at publick roup by Warrant from the Commissary of Edinburgh at the instance of his creditors, and are excerpt from the Inventory of the roup of his Exe-cutry goods by me [William Russel] Clerk Deput of the Commissary Court of Edinburgh.'

The Inventory is too long for insertion here. It includes many silver dishes, 'My Lord Balmerino and My Lady's Picture,' £4, 12s., a 'Diamond ring with 8 sparks round it,' £3, 3s.; and the total amount is £102, 2s. 11½d. Sterling.

No. XX

MR. HUTTON'S LETTER

[Referred to at page 236]

[The following letter, describing the state of the Abbey ruins in 1739, was addressed by the Rev. Andrew Hutton, minister of Kilmany (who died in 1792), to General Hutton, whose extensive Collections on the Monasteries of Scotland are preserved in MS. in the Advocates' Library. The letter is contained in the volume for Fife, being Vol. VI. of the Collections. The same volume contains also two letters from Mr. Alexander Melville, farmer at Peasehills, dated 1739 and 1801 respectively, and several other letters from Mr. Hutton, to the General; but the following sentence in one of Mr. Hutton's letters is all that is

worth quoting :—‘ I went to Dunbog, and found that the place (where the mansion-house, the property of Sir Thomas Dundas [stands]) was formerly called Gadvan, a preceptory of Balmerinoch Abbey, wherein four monks did stately reside.’]

* KILMENY, 24th March, 1739.

‘ Sir,

‘ I hope you received by post, some time ago, a short letter from me in answer to your obliging favours of the 30th January. Since Mrs. Hutton’s death (on the 13th last) I have been nowhere abroad, and for some weeks have been ailing much, but am better now. Meantime, I have been making what inquiries I could about the Abbey of Balmerinoch. On Saturday I received a charter given by the *Commendatarius* of the Monastery, dated August 1574. It’s short and concise ; wrote in Latin. The language (considering the time) I think is ornate, in so far as I can read it. There are so many contractions, and so many words defaced, that I can make but little of it ; but such as are accustomed to read old writings (which I scarcely can) may understand the whole. The wax-seal appended to it distinctly bears the impression of the Virgin at full length, and the child in her arms. Its figure is oval ; and round the margin, a motto in old Saxon characters, which to me is illegible. What words of the charter I can read, I’ll write on the last page by themselves. I am going to-morrow, with some others, to visit the Abbey, that I may give all the intelligence I can, and will leave this unfinished till the next day.

‘ (Thursday 26th)—I was at the Abbey yesterday ; but unluckily most of the people I expected intelligence from were not at home, and the day was bad ; so that I could not stay to survey it as I meant to have done. Among the venerable remains, St. Mary’s Chapel¹ is the most entire, built of the finest stones, and so durable that the marks of the chissel are yet upon them. Not in the least blasted. It’s beautifully arched, and the roof supported by six pillars, the finest I have seen ; and the niches for the altar and font-stone are quite distinct. There is a large vault on each side ; one of which they call a pit, in which I found a number of cattle belonging to the tenant of the farm ; the other had been a kitchen, and in it likewise are (*sic*) a brew-house, as appears by the vents of each ; and the oven is yet entire. In the story above, some vaults yet remain, in which the nuns² it’s said, were lodged ; and on the west side, a yeard called the Cloyster Yeard, adjoining to which is the quire or vestry of the church³ from south to north. It’s now razed to the foundation. The church stood from west to east, and part of the back-wall yet stands, and the foundations of the pillars are visible. I could hear nothing about the queen’s grave, but think I could guess at the spot ; for a great way on the back-

¹ What Mr. Hutton calls *St. Mary’s Chapel* is not a chapel, but part of the Chapter-House.

² There were no nuns at Balmerino.

³ The north transept is meant.

wall the earth is high, and it's probable there are vaults below.¹ The churchyard is large, and is full of trees. East from that is the mansion-house, part of which yet stands, and the tenant lives in it. Two stone windows in the front have the impression of arms on them; and on the north end there is a bartizan, as they call it, looking towards the river. Behind is a large orchard, wherein some fruit trees still stand; and a walnut and an elm tree, very old, the grossest of the kind I ever saw. The great gate² fronts the west, and about it are the office-houses. The whole property belongs to the Earl of Moray. It has been used as a quarry, I believe, since the Reformation, and continues to be so still, and little of it now remains. It's seven years since I saw it before, and now the hewn stones of one of the pillars in the chappell, next to the side-wall, are driven down. It's shocking to see it. The whole will soon be ruined. In all the houses and dykes thereabouts the carved hewn stones of the Abbey are to be seen. Lord Balmerino's family lived there long. In 1611 the church was translated to about a quarter mile's distance to the eastward, because (it's said) the countess could not bear the noise of the psalms on Sunday.³ This is all the intelligence I can give at present; if more occurs afterwards, it shall be at your service. One Mr. Alexander Melville, farmer at Peasehills, in the neighbourhood, who favoured me with this charter, tells me of another, dated either 1589 or 93—is to procure me a sight of that likewise. I showed him your letter, and he is eager to do what he can to gratify you. He is a sensible worthy man, and most obliging. He has this charter in trust from the poor family it belongs to, and it seems it never has been renewed. I much wish you saw this, and if you incline you might write him asking the favour. I could transmit it to you by the Dundee-Edinburgh carrier who passes here weekly, and he would send it by the Kelso carrier from Edinburgh. And this way of sending letters would be most regular, as I'm seldom in Cupar unless on Presbytery days. I must write what I can of the charter in a separate paper, for want of room here; and I am, with great respect,

‘Sir,

‘Your most obedient servant,

‘ANDREW HUTTON.

‘P.S.—The feu which this charter belongs to consists of a house and barn and a yeard, not exceeding half a rood of ground altogether, nay, not so much. I saw it the other day. The yearly duty it now pays is 3s. 4d. sterling.’

¹ The Queen was not buried there. See pages 120, 293.

² This gate has since been demolished. See page 300.

³ See page 286.

⁴ The charter here referred to is that regarding a house and garden, etc., at Bottomcraig, noticed at page 274.

No. XXI

FARMERS AND RENTAL OF NAUGHTON ESTATE IN 1813

[As given in to the Court of Teinds by Mr. James Morison]

		£	s.	d.
Fincaigs,	John Inglis,	410	0	0
Peasehills,	George Melville,	600	0	0
Little Inch,	George Johnston,	219	16	10
Boiling House,	Messrs. Littles,	72	0	0
Mains, in Naughton's own hand,		70	0	0
Kilburns,	Andrew Pitcairns,	200	0	0
Scur Bank,	Mr. Thomson,	30	0	0
Galdry,	William Henderson,	70	10	0
Do,	James Dewar,	20	0	0
Other lands in Galdry, viz. George Smith's, William Duncan's, and John Murdoch's,				
		14	0	0
Gallowhill,	Andrew Hutton,	45	0	0
Balgrove,	David Meldrum,	4	4	0
Kirkton,	David Donald (2),	7	16	0
West Scur,	Alex ^r Henderson,	12	0	0
Small Fens,		41	0	0
Total,		£1316	6	10

No. XXII

POPULATION OF THE PARISH

In 1755,	565	In 1831,	1055	In 1861,	315
1791,	703	1837,	1070	1871,	717
1801,	786	1841,	993	1881,	664
1811,	921	1851,	945	1891,	633
1821,	965	1856,	895		

No. XXIII

SOME OF THE VARIATIONS IN THE SPELLING OF
BALMERINO AND NAUGHTON

Abermoroenochtum	Balmerinoth	Balmurinoth
Balmurynach	Bamirinoth	Balmirriuo
Balmurinach	Balmerinath	Balmarino

Balmerynach	Balmernocht	Balmuraeum
Balmerinach	Balmurinoche	Balmorynaucht
Balmorynach	Balmirnoch	Balmernynot
Balmorinach	Balmurynoth	Bawmerynot
Balmwrynach	Bamarinoth	Balmirrieno
Balmerinauch	Balmorenoh	Balmirrienoch
Balmarinae	Balmirrynoche	Balmerinoch
Balmorinae	Balmarinoch	Balmerino
Balmoryne	Bilmerinoche	Bamirnie
	etc.	
Hyhatnouhten Mache- hirb	Adhenauthen	Athnathtan
Hadnachten	Adnauthen	Athnacht
Hadmaeten	Adnectan	Authnathan
Adnaughton	Adynachten	Atnathan
Adnachten	Adnauthan	Atnauthan
Adnachtan	Adnacht	Naughtome
Adanaughtan	Adanaughtan	Nachtoun
Adanaughtin	Adnaechten	Nachtane
Adenaughtan	Adnaechtän	Nachtan
Adanaughtan	Athnauthan	Naughton
Adanaughtin	Athenachten	Naughton
Adenaechten	Athenaechten	etc.

No. XXIV

SITUATION OF PLACES NOT NOW INHABITED, OR WHOSE
NAMES ARE DISUSED

Cuthills, or *Cutteraigs*, north-east of Kilburns. *Scroggieside*, west of Kilburns. *East, West, and Mid Scur*, south of Scroggieside. *Hay's Hill*, north of Naughton Castle. *Kirkhills* and *Byrehills*, on the present farm of Peasehills; Kirkhills being the knolls south of the present cottages, and Byrehills being next to Wormit den. *Brownhills*, between Naughton and Gaudry. *Middleshed*, south from Kilburns, on the summit of the ridge. *Gaitside of Naughton*, and *Cauldsie*, situation unknown. *Balgore*, corruptly *Bangore*, south-west of Gaudry, near the crest of the hill. *Pitnoossie*, south-east of Fineraigs, near the foot of the hill. Both *Balgore* and *Pitnoossie* were inhabited in the early part of the present century. *Dolle, Doll, or Dool*, south-west of Grange, near the boundary of the Parish. Its last inhabitant, William Bell, left it at Martinmas 1842. *Carneden*, east of Ballindean, where the eastern boundary of the Parish strikes the Motray. Unknown in modern times. (See page 123.) There had doubtless once been a memorial *cairn* there. An adjoining field in Kilmany parish is called *Cairnbank*. Houses at *East Grange*, now re-

moved. *Boghall*, north-east of Bottomcraig, at the foot of Scurrbank. Eighty years ago *Bottomcraig farm-house and steading* stood north of the present Manse. *Newbigging*, west from the Manse, on the south side of the public road. It had 13 acres of land attached to it, and was inhabited in this century. *Little Leg*, south from Bottomcraig, on the north slope of the hill, bounded by lands of Naughton on the east. *Drumcharrg*, south-west of Bottomcraig, on the north slope of the hill. *Dochrone*, 32 acres, south and west from Gaudry. *Battlelaw*, west of Dochrone. *Cleikamsclench* (sometimes written *Cleikamsclench*), west and south of Battlelaw. *Crossfaulds*, or *Corsefaulds*, between this last place and Priorwell, and south of Leadwells. *Byrescroft*, west of Drumcharrg. *Leadwells*, south of Byres, and between the two roads leading up the hill. Eighty years ago, and afterwards, Leadwells was a farm 29 acres in extent. The last tenant's name was Barclay, who asserted that his family had lived there several hundred years. *Harlands*, west of Byres, running from Birkhill road south to the foot of the hill. *Woodflat*, north-west of Byres, near Barnden. *Barnden-burn*, probably east of *Pogutok-burn*, which was the boundary between Birkhill and Balmerino estates. *Barncroft*, west from the Green of Balmerino. *Barnyards*, about the same locality. *The Green of Balmerino*, west of the Abbey Place. *The Flott*, the field immediately south of the present burying-ground. *Craigingrugie's fauld* was in the Outfield of Byres. *Park and Pogutok*, and *Craigingrugie's fauld*, were the same as that afterwards called *Demmings* or *Demmins*, which till about forty years ago was a separate farm. *Demmins* formerly stood at the foot of the hill beneath Priorwell, and latterly close by the road leading to Birkhill, and on the south side of it. *Highlands*, near *Demmins*, on the north side of the road. Somewhere west of Barnden there was an inlet or recess (*hope* means *haven*) near a quarry called *Whitequarrelhope*; while *Quarrelhole* seems to have been the hollow in the wood immediately west of Balmerino, where boats are sometimes stored in winter. *Fincraig* is not named in the old titles of Easter Grange. The first notice of it I have met with is in the year 1635. The name was originally applied to eminences a considerable distance north-west of the present farm-buildings. Forty years ago a *large and several small cottages*, which stood west of Birkhill farm-steading, near the carriage-drive, and beside the very fine plane-tree which stands in the open field there, were removed. The former had at one time been the residence of Mrs. Gillespie of Mountquhanie (who was of the Birkhill family) during her widowhood. The small cottages were called *Hungerton*. About forty years ago the houses of *Corbiehill*, which stood in the field north of the public road, were demolished and new ones erected at the roadside. Several houses east of *Priorwell*, where there was formerly a separate farm, have been lately disused. There were many years ago houses south-east of Little Inch, at the foot of the wooded hill. Down to the early part of this century there were two small farms, *North and South Kirkton*, whose houses and steadings stood east of the burying-ground. (Blau's Atlas, of date 1662,

vol. vi. contains some errors in the portion which shows this Parish. Thus it places *Byrehills* east of Wormit, and *Cathills* and *Brownhills* west of Gauldry. A place south-east from Little Inch it calls *Moorie*.)

No. XXV

MEANINGS OF PLACE-NAMES

Few things are more difficult—such are the effects of time in changing both spelling and pronunciation—than to ascertain the origin and meaning of ancient names of places. Most of the oldest of those in this country were first given by its Celtic inhabitants, and their meaning is to be sought in the Celtic dialects.

Balmürynach, now Balmérino—the accent being on the *second*, not the third syllable. *Bal* in Gaelic means a township: the derivation of the rest of the word is uncertain. *Muir* is the Gaelic word for sea. The Old Statistical Account gives the meaning of Balmurenach as Sailors' town. Some think that the word, like Kilmarnock, is derived from Ernan or St. Marnoch. Robertson (*Gaelic Topography of Scotland*) interprets it as *Baile-mor-n'ach*, the large town of the field—a near approach to nonsense. Others think it signifies the town of Mary; but the name is older than the Abbey, which was dedicated to the Virgin. In a copy (in the author's possession) of Lesley's *De Origine Scotorum* which belonged either to the fourth or fifth Lord Balmerino, and contains on its margins many notes in Latin written by him, he gives the derivation of Balmerino as the town of *Merinus* (or Merinach), one of the legendary companions of St. Regulus. According to Joyce (*Irish Names of Places*), *ach* and *nach* are frequently postfixes meaning *full of*, or *abounding in*, like the terminations *ful*, *y*, and *ous* in English. The true meaning of the name Balmürynach has probably yet to be discovered.

Ardie or *Airdie Hill*, from *airdin*, a little hill or height.

Balgore, the town of the smith, from *bal* and *gobhar*, a smith.

Ballindean, if the union of an Anglo-Saxon with a Gaelic word be allowable, may mean the town of the dean or den. Mildean or Millden, Ballindean, and Carneden (cairn of the dean) are within a short distance of each other, and are all situated on the dean or narrow valley of the Motrich (now Motray) water.

Bottomcrraig, the rock rising out of the hollow at the south base of Seur Hill.

Catteraigs, or *Cathills*—from *cath*, a battle.

Corbie, the birch den, from *cor*, which signifies a hollow, and *beith* (pronounced *beh*), a birch (Joyce).

Corsebrae, a corruption of Crossbrae, from a cross which probably was erected near Priorwell, or possibly from the cross-roads there.

Cultrach, now *Cultra* (pronounced *Coultrie*), a place of *colts* or hazel—

from the Gaelic *coll*, a hazel—*trach* as a termination having the same meaning as *ach* and *nach* (see above). Coultury, near Santry in Dublin, signifies a place of hazels (Joyce).

Carneden (see page 123).

Demmings, or *Demins*, latterly written *Demouds* and even *Demons*, is derived from *dams* or pools of water in which flax was steeped. A place near Arbroath called Demmendale is said to have such an origin.

Drumcharry, probably from *drum* or *drum*, a long ridge, and *carrach*, rugged.

Fincraigs, the white craigs, from *fionn*, white or fair; or the word may be a corruption of *whin craigs*, as *what* is often pronounced *fat*.

Gauldry, from *Gallowraw* (see page 195).

Little Inch. Ground wholly or partly surrounded by water or marshes was called *inch* in Gaelic.

Naughton (see page 31). *Ily* means an island. The island of Neetan's stronghold, being partly surrounded by water.

Seur means a rock, like *skerry*.

Peasehills. A recent author supposes this place to be so called because the terms of peace with the Danes were there arranged (a pure imagination of his own), and suggests that the name should be changed to Dunipace, the hill of peace! But Dunipace does not mean the hill of peace, but signifies the fort of death—*duin-na-bais*.

Of several other place-names in the parish we can suggest no probable explanation.

No. XXVI

GENEALOGY OF THE LANDED PROPRIETORS

§ 1. THE DE LASCELES OF NAUGHTON

Alan, son of Walter de Lasceles, married Juliana de Sumervile, and had two sons, Alan and Duncan.

Alan de L. of Adnachten, son of the last, mentioned between 1183 and 1202, md. Amable ———, and had a daughter Margeria, who md. 1st, Peter de Haya, and 2dly, Sir Richard de Moravia, by whom she had a son, Sir Alexander de M. of Newton, mentioned 1260–63.

ARMS.—In H.M. Record Office is a detached seal, 'S. Johannis de Lasceel,' bearing a hand and falcon, in the background a . . . mullet.

A seal, 1292, 'Radulfi de Lascelles,' has *ermine*, three garbs. Sir Radulfus de Lasceles witnesses a charter between 1272 and 1279.

§ 2. THE HAYS OF NAUGHTON (First Family)

John de Haya de Ardnaughton was the 3rd son of William de H., the first of Errol (who died in 1190), by his wife Eva. He had a brother William, and he himself md. Juliana de Lasceles, who predeceased him,

and by whom he had a son Peter. ('Alexander tunc constabular. de Adenauctan,' witnesses a charter in 1260.)

Peter de Haya de Ardaughton, son of the last, md. Margery, dr. of Alan de Lascels. (See above.) He died before 1266.

John de Haya de Adenauthan, mentd. 1231.

William de Haya of Nachtana, mentd. 1292 and 1297.

John de Haya of N., mentd. 1312-62.

Nicholas Hay of N., mentd. 1394.

Sir William Hay of N., mentd. 1406-67. He had two sons at least, David, his heir, and John, to whom and his wife Elizabeth ———, Robert Liddle granted, in 1461, half of the lands of Creich.

David Hay of N., son of the last, contracted with Alison of Murray, 1420. He md. Catherine ———, who is mentd. 1440. He afterwards md. Isobel, dr. of Sir Thomas Wemyss of Rires (who subsequently became the 2nd wife of David Boswell of Balmuto, by whom she had issue). David Hay had a son James, who succeeded him, and another son (name unknown), who had two sons, (1) James Hay in 'East Ferry,' mentd. 1551, whose son James Hay, in 'Ferry-port-on-Craig,' is mentd. 1583-1594. John Hay, Commendator of Balmerino (1561-73), was probably of the family of Naughton, and descended from, or at least connected with, the above James Hay in East Ferry. The Commendator's eldest brother was Archibald, whose son was 'John Hay in the Ferry' (1573). The Commendator md. Agnes Leitch, whom he predeceased in 1573, leaving Archibald and other children. (2) Alexander Hay of Morton (Muirtown), mentioned 1520, now represented by John David Buchanan Hay of Morton. David Hay of Naughton had a son John, 'brother of the Laird of N.' (that is, of the *next* Laird), and Provost of Dundee, who was probably the father of the Hays of East Ferry and of Morton. (See above.) His dr. Janet md. John Bethune of Creich. The Hays of St. Fort were probably also a branch of the family of Naughton.

Sir James Hay of N. was served heir to his fr. David in 1470. He had a son William (mentd. 1483-89), who probably predeceased him, and a dr. Janet, md. to Sir Peter Crichton. He died 1513.

ARMS OF HAY OF NAUGHTON.—*Argent*, three inescutcheons within a bordure engrailed, *gules*. (*Lindsay's MS.*)

Seal of William Hay of Naughton, 1467—Couché, three escutcheons within a bordure indented. Crest—on helmet, a mermaid holding a mirror in her right hand; the background ornamented with trees, and a stream of water. (II. Laing's *Supplemental Catalogue of Ancient Scottish Seals*, p. 32.)

Seal of James Hay of Naughton, 1494 :—As the above, a comb in the mermaid's left hand.

§ 3. THE CRICHTONS OF NAUGHTON

Sir Peter Crichton md., in 1494, Janet Hay, who became heiress of her fr. Sir James Hay of Naughton. George Crichton, Bishop of Dun-

keld, was Sir Peter's brother. Robert Crichton, Bishop of Dunkeld, was perhaps Sir Peter's son. Sir Peter was alive in 1513.

David Crichton of Naughton, son of Sir Patrick Crichton of Cranstoun-Riddle and nephew of the last Laird of Naughton, md. Janet Leslie, dr. of George, 4th Earl of Rothes, who, after his death, md., 2dly, the Laird of Grant, but had no issue by either marriage. He died probably before 1553.

William Crichton of Drylaw and Naughton, brother of the last, was served heir to him in Naughton in 1553. In 1535-36 he was divorced from Beatrice Ranetoun, lady of Herdmanston. (See *Liber Officialis S. Andree*, printed for the Abbotsford Club.) This was probably that Laird of Naughton who married the 13th of sixteen drs. of Alexander Stewart of Garlies.

Alexander Crichton of D. and N., son of the last, md. Margaret Johnston, dr. of James Johnston of Elphinstoun. He had three sons, Ludovic his heir, David, and Patrick, who became minister of Ruthven. Probably of the family of Naughton were Catherine Crichton, who was md. before 1557 to David Balfour of Balledmonth; Janet C., wife of Thomas Graham in 'Sandford of Naughton,' who died 1580; and Catherine C., wife of Henry Wood in Wormit, who was alive in 1612.

Ludovic Crichton of N., eldest son of the last, md. Christian Ramsay, probably of the family of Ramsay of Grange and Corston; and their eldest son was Ludovic C.

Arms.—Quarterly, 1st and 4th, *argent*, a lion rampant *azure*, armed and langued *gules*, for Crichton; 2nd and 3rd, *argent*, an inescutcheon within a bordure engrailed *gules*, for Hay. (*Lindsay's MS.*) But according to Nisbet (*Heraldry*):—2nd and 3rd, *argent*, three escutcheons within a bordure *gules*, for Hay.

Seal of Henry Crichton, 1525, apparently of the family of Crichton of Naughton:—Couché, a lion rampant. Crest—on a helmet with mantlings, a mermaid, holding a mirror in her right hand, and a comb in her left. (H. Laing's *Catal. of Scot. Seals*.)

Seal of William Crichton of Naughton, 1563—A lion rampant. (*Ibid.*)

§ 4. THE BALFOURS OF BALLEDMONTH

David Balfour of Balledmonth or Balledmond, in Forgan parish, was descended from John Balfour of Balledmond, one of the sons of Sir Michael Balfour of Mountquhany by his wife Janet Ogilvie, dr. of Sir Andrew Ogilvie of Inchmartin. D. B. md. before 1557 Catherine Crichton, probably of the family of Naughton, who was alive in 1597.

David Balfour of B., son of the last, md. before 1574 Elizabeth Murray, dr. of Andrew M. of Arngask. In 1577 he got a charter of confirmation of the Kirklands of Forgan, which he possessed long before. He had two sons, Andrew and John, and was alive in 1612.

Sir Andrew B. of B., eldest son of the last, md. about 1596 Euphemia, dr. of John Inglis of Tarbat.

Arms.—*Argent*, on a chevron, *sable*, an otter's head erased of the first; a cinquefoil, *sable*, in base for difference; and two women as supporters.

§ 5. THE HAYS OF NAUGHTON (Second Family)

George Hay of Ross had two sons—Peter, born 1567; and William, mentioned 1611-33.

Peter Hay of Nether Durdie, and afterwards of Naughton, eldest son of the last, m'd. Marjory Hay, by whom he had four sons and a dr.—George, his heir; James, a lieutenant-col. in the army, who got the lands of Dairsie, etc., and Forrett; Patrick, mentioned 1654; and Peter, born 1614, who got Blebo and Nether Friarton in the barony of Drumduff; and Helen, m'd. to Peter Hay of Leys. Peter Hay of N. was alive in 1643, and d. before 9th July 1649.

George Hay of Naughton, eldest son of the last, m'd. in 1621 Maria Ruthven, eldest dr. of William Ruthven of Freeland, grandson of William Lord Ruthven, by whom he had four sons and three drs.—Peter, his successor, Patrick, designated of Ross, who m'd. Margaret Sword, and died 1687 (whose son, John Hay of Ross, dying s.p. in 1694, was succeeded in that estate by his sister Mary Hay of Ross, who m'd. John Hay of Pitfour); John Hay, D.D., of Couland, alive in 1709; Thomas, an officer in the Scots Guards; Isobel, m'd. to Sir John Lesley of Newton; 'Tibby,' m'd. in 1663 to Robert Fotheringham of Lawhill, 'Dumme's brother in Angus;' Janet, m'd. in 1656 to James Gray, fiar of Balledgarno, with issue; Elizabeth, dr. of a (probably this) Laird of Naughton, m'd. to Alexander Nairn of Sandford, who was served heir to his father in 1670. George H. of N. was alive in 1654.

Peter Hay of N., eldest son of the last, m'd. in 1655 the 'young lady of Pitreue, Fordell Henderson's sister,' and had two sons, John, who succeeded him, and Robert, born 1672. He died 1704.

John Hay of N., eldest son of the last, m'd. 1st (1699) Jean Scott, dr. of the laird of Edenshead; and 2dly, Margaret Aytoun in Finglassy parish, in 1702. He died in 1709 without surviving issue by either marriage, leaving a widow.

Robert Hay of N., brother of the last, m'd. 1693 Helen Bruce in Kilmany parish, and had seven children:—George the eldest, who became a lieutenant in the army, and had in 1726 a son Robert, and in 1727 a son George; William, b. 1710; John, b. 1711; Robert, b. 1712; David, b. 1714; Andrew, b. 1718; Margaret, who m'd. in 1727 Captain Peter Bruce of Bunzeon, in the parish of Cults; and Alexander, murdered, 1717.

Arms.—Of four Communion cups given to Balmerino Church by this family of Hays of Naughton, two bear:—*Argent*, three inescutcheons, *gules*. Crest—a falcon upon a wreath of the colours. Another cup has the arms as above, but no crest. Another has:—Party per pale, —1st, *Argent*, three inescutcheons *azure*, for Hay; 2nd, paly of six *argent* and *vert* (?) for Ruthven.

§ 6. THE MORISONS AND DUNCANS OF NAUGHTON

William Morison of Naughton was the son of William Morison, and md. Elizabeth Gray, by whom he had a son James, born in 1738, and other children, none of whom attained to maturity.

James Morison of N., eldest son of the last, md. Isabella, eldest dr. and heiress of the Rev. David Maxwell, minister, and laird of part of Strathmartine (by a dr. of Duncan of Lundie), by whom he had five children :—Isobel, born 1760, his successor in Naughton; William, born 1761, who, unmtd., predeceased his father. Anne, who died unmtd.; Catherine, who md. Henry Stark of Teasses, son of the Rev. Thomas Stark of Balmerino, and had a son who died s.p.; and Elizabeth, who md. Mr. Skene of Pitlour, and had a son who attained to manhood, when he died at Paris s. p. 1803. James Morison died 22nd December 1816.

Isobel Morison of N., eldest dr. of the last, md. William Bethune of Blebo, by whom she had one child, Isabella Maxwell, born 1795, who died in 1818. (Mrs. Morison had an aunt, Lillias Maxwell, youngest of five drs. of Rev. D. Maxwell, who died 1846, aged 90.) She died in 1850 aged 90 years.

Adam Alexander Duncan-Morison of N., son of the Hon. Sir Henry Duncan, Capt. R.N. (who was the second son of Viscount Duncan), by a dr. of Capt. Coutts Crawford, R.N., md. in 1853 Catherine Eunice, dr. of Major M'Kenzie of Fodderty. He assumed the additional name of Morison, and died in 1855, leaving their only child, Catherine Henrietta Adamina Duncan-Morison of Naughton, who in 1897 md. Alexander William Anstruther, Lieut.-Colonel, R.A., commanding the R.A. in Halifax, Nova Scotia, born 1847, 3rd son of Thomas Andrew, E.I.C.S., the 3rd son of Sir Alexander Anstruther of Thirdpart, who was the 2nd son of Sir Robert Anstruther of Balaskie.

Arms of A. A. Duncan-Morison of Naughton :—Quarterly : 1st and 4th, *argent*, three Moors' heads couped *sable*, banded *or*, in the centre of the field a saltire couped of the second, whereon is a man's heart of the third, for difference, for Morison; 2nd, *gules*, a chevron *or*, between two cinquefoils in chief and a hunting-horn in base *argent*, garnished *azure*, all within a bordure of the second, for difference, for Duncan; 3rd, counterquartered, 1st and 4th, *argent*, a saltire engrailed *sable*; 2nd, *argent*, a saltire engrailed between four roses *gules*; 3rd, *or* a bend chequé *argent* and *sable*, the whole within a bordure *gules*, for difference, for Haldane. Crests :—On the dexter side, three Saracens' heads conjoined in one neck, erased and wreathed about the temples with laurel, all proper; one looking upward, the others to the dexter and sinister sides. Motto—*Pretio prudentia præstat*. In the centre a ship in distress in a sea proper. Motto—*Disce pati*. On the sinister side an eagle's head erased, *or*. Motto—*Sufficit*. (*Lyon Register*, 1853.)

§ 7. THE ABERNETHIES OF THAT ILK

Hugh de Abernethy lived in reign of David I. (1124-53).

Orme de A., son of the last, 1162-85. He had a son Laurance, and a dr. Margaret, md. to Henry de Reuel of Balmerino.

Laurence de A., son of the last, had a son Sir Patrick, and died soon after 1244.

(Sir Alexander Abernethy, lineal descendant of the last, lived in King Robert Bruce's time. He died without male issue, and his extensive property went to his three drs.—(1) Margaret, md. to John Stewart, Earl of Angus, who got with her the barony of Abernethy; (2) Helen, md. to David de Lindsay, ancestor of the Earls of Crawford, who got with her the barony of Downie in Angus; (3) Mary, md. to Sir Andrew Lesley, ancestor of the Earls of Rothes, who got with her the barony of Ballinbreich, Cairney, Rothes in Aberdeenshire, etc. According to another account, Sir Alexander Abernethy had only two drs.—Margaret and Mary; the latter of whom, after the death of Sir Andrew Lesley, md. 2dly, Sir David de Lindsay, just mentioned. These three families have ever since quartered the arms of Abernethy with their own. The representation now devolved on the male heir of William, 2nd son of the above Sir Patrick, ancestor of the Abernethies, Lords of Salton.)

Arms of the Lord of Abernethy :—*Or*, a lion rampant *gules*, armed and langued *azure*, debruised of a ribbon *sable*.

Seal of Alexander Abernethy, 1292 :—A lion rampant debruised of a ribbon, the shield on the breast of an eagle displayed.

§ 8. THE REUELS OF BALMERINO

Henry de Reuel, who lived in the time of William the Lion (1164-1214), md. Margaret, dr. of Orme of Abernethy.

Richard Reuel, nephew of the last, succeeded him.

Adam de Stawel, brother of the last, succeeded him, and sold his lands in 1225 to Queen Ermengarde.

§ 9. JOHN HAY, COMMENDATOR OF BALMERINO ABBEY

(See a notice of his family at page 645.)

§ 10. THE KINNERS, BAILIES AND COMMENDATORS OF BALMERINO ABBEY.

William de Kiner, mentioned in King William's time (1165-1214).

Simon, son of Simon de Kyner, made a grant to St. Andrew's Priory, which was confirmed by King Alexander II. in 1216.

Symon de Kynner and his wife Amia made grants to Balmerino Abbey, which were confirmed by Alexander III. in 1260.

Symon de K., son of the last, before 1286 made a grant of land to the Hospital of St. John of Jerusalem, and to Hugh of Kilmany.

Sir John de K., in 1286, confirmed Hugh's grant of this land to Balmerino Abbey.

John de Kynneir, in 1377, obtained from Robert II. a charter of the barony of Kynneir, which he had resigned for a new grant of the same to himself and his heirs male.

David K. of K., in 1433, resigned the barony for a new grant to himself and John K., his son and heir-apparent. He md. Marjorie Moncur, by whom he had four sons:—John his heir, Andrew (who md. Elizabeth, daughter of the said Marjorie), David and William. In 1491 he bought the 3rd part of Straburn, Fordale, and Fotheris, which were called Thanisland, in Leuchars parish. (The Kynneirs about this time and afterwards possessed Over Kedlock, Nether Kedlock or Dumbræ, Kittadie and Craigsanquhar, and Easter and Wester Torrs.)

John K. of K. was served heir to his fr. David K. of K. in 1543. He md. Helen Ramsay, and had two sons—(1) David, his heir; (2) Henry, Commendator of the Abbey, who md. Christian, dr. of Robert Betoun of Creich, by whom he had two sons and a dr.—(1) John, Commendator of the Abbey, who died before 1603; (2) David, minister of Auchterhouse, who md. Elizabeth Douglas, and had a son, John; (3) Jean, md. to — Scott, by whom she had a son, Thomas.

John K. of K. is said in Monteith's *Theater of Mortality* to have lived till 1584, when he died in Dundee aged 63. If so, there were probably two successive Lairds named John. About this time and subsequently the succession is somewhat uncertain, from the repetition of the names David and John as Lairds.

David K. of K. is mentioned as Laird in 1586. He had two sons, John and James.

John is mentd. as John K. of K. in 1609, but it is probable that he predeceased his father David.

David K. of K., son of the last, was served heir of his grandfather David in 1622. He md. Jean, dr. of Mr. Thomas Douglas, minister of Balmerino, and had a son David, probably by a former marriage. Either he or his son David died in 1650 leaving no legitimate issue. (*Lamont.*)

David K. of K., presumably from a collateral branch, is mentd. in 1654. He married Anna Auchmoutie, 'Auchmoutie's 2nd sister, and relief of Aytoun of Finglassie.' (*Lamont.*)

David K. of K. was served heir of the last, his fr., in 1680, and in him the direct male line ended.

David Kinneir of that Ilk, last of the direct male line, died about 1682 [1684], when a remarkably rapid succession followed; in forty years the estate was held by ten persons, of whom seven were heiresses; three of them md. into the families of Anstruther of Balcaskie, Macdonald of Cromarty, and Bayne. Cecilia Bayne Kinneir of Kinneir married, 1751, William Douglas of the Tilwhilly family, elder brother of the Bishop of Salisbury; their daughter, Cecilia Maria Douglas Kinneir of Kinneir,

married, 1776, John Macdonald of Sanda [in Argyllshire], and sold the estate in 1795. Their son, Sir John Kinneir-Macdonald, C.B., Envoy to the Shah of Persia, died s. p.; his brother, William, Archdeacon of Wilts, was grandfather of the present representative, Douglas J. Kinnear-Macdonald of Sanda.' (Stoddart's *Scottish Arms*, vol. ii. p. 260, 1881.)

Arms of Kinneir of that Ilk :—*Sable*, on a bend *or*, three martlets (or Kinnerrie birds) *vert*. Crest :—two anchors, saltierways, proper. Motto :—*I live in hope*.

§ 11. ROBERT Auchmouty, COMMENDATOR OF BALMERINO ABBEY

was the son of David Auchmouty, advocate in St. Andrews. In 1613 he got a charter of certain lands in Balmerino parish. David, his son, skipper in St. Andrews, was served heir to him in 1644, and, same year, sold his lands to Balfour of Grange.

§ 12. THE ELPHINSTONES : BARONS BALMERINO

The Hon. Sir James Elphinstone, 1st Baron Balmerino, was the 3rd son of Robert, 3rd Lord Elphinstone, by his wife, Margaret, dr. of Sir John Drummond of Innerpeffry. He md. 1st, Sarah, dr. of Sir John Menteith of Carse, by whom he had a son John, who succeeded him. He md. 2dly, Marjory, dr. of Hugh Maxwell of Tealing, by whom he had a son, James, and five drs.—(1) James, who became Baron Coupar in 1607, md. 1st, Margaret, dr. of Sir James Halyburton of Pitcur, and 2dly, Lady Marion Ogilvy, dr. of the 2nd Earl of Airlie (who, after his death, was md. to John, 3rd Lord Lindores). He died 1669 s. p. by either mar. (2) Anne, md. to Andrew, 1st Lord Fraser. (3) Mary, md. to John Hamilton of Blair. (4) Margaret, (5) Barbara, and (6) Marjory. Lord Balmerino had probably another son, Alexander, by Miss Maxwell, and died in 1612.

John, 2nd Baron Balmerino, eldest son of the last, md. Anne, dr. of Sir Thomas Ker of Fernyhurst, and sister of Andrew and James, Lords Jedburgh, and of Robert, Earl of Somerset, by whom he had a son John, his successor. He died 1649.

John, 3rd Baron Balmerino, son of the last, md. in 1649, at the Abbey of Holyroodhouse, Lady Anne Campbell, dr. of John, Earl of London, Lord High Chancellor of Scotland, by whom he had three sons and a dr.—(1) John, his successor; (2) James, b. 1655; (3) Margaret, b. 1657; (4) James, b. 1660; the three last died in infancy. He died 1704, aged 32 years.

John, 4th Baron Balmerino, eldest son of the last, md. 1st, Lady Christian Montgomery, 3rd dr. of Hugh, 7th Earl of Eglinton, by whom he had three sons and two drs.—(1) The eldest son, whose name I have not found, but who is referred to in Balmerino Kirk-Session minutes in 1698 as 'the Master of Balmerino, younger, now dead;' his father being then (before his accession to the title of Lord Balmerino) the Master of Bal-

merino. (2) Hugh, who became Master of Balmerino in 1704, when his father became Lord Balmerino, and who was killed at the siege of Lille in 1708, leaving no issue; (3) James, who succeeded his fr.; (1) Margaret, md. in 1692 to Sir John Preston of Prestonhall, and had issue; (2) Jean, md. to Francis, 6th Earl of Moray, was the mother of James the 7th Earl, and died 1739. He md. 2dly, in 1637, Anne, dr. of Dr. Arthur Ross, last Archbp. of St. Andrews, by whom he had two sons and a dr.—(1) Arthur, named after his maternal grandf., who became the 6th Baron; (2) Alexander, who died unmd. at Leith in 1733; (3) Anne, who died unmd. He died in 1736, aged 84. Lady Balmerino died in 1712.

James, 5th Baron Balmerino, eldest surviving son of the last, md. Lady Elizabeth Carnegie, dr. of David, 4th Earl of Northesk, but died without issue in 1746, aged 71. Lady Balmerino lived till 1767.

Arthur, 6th and last Baron Balmerino, and half-brother of the fifth Lord, md. Margaret, dr. of Captain Chalmers, by whom he had no issue. He was beheaded at Tower Hill, London, 18th August 1746, in the 58th year of his age, when the male line of his family became extinct. Lady Balmerino died at Restalrig in 1765.

Arms:—*Argent*, a chevron *sable*, charged with three buckles of the field, betwixt three boars' heads, erased, *gules*. Crest:—a dove *argent*, with a snake, proper, linked about its legs. Supporters:—two griffins, proper, beaked and armed, *or*. Motto:—*Prudentia fraudis nescia*.

§ 13. THE EARLS OF MORAY, AND STUARTS AND STUART-GRAVS OF BALMERINO

James, 8th Earl of Moray, eldest son of Francis, the 7th earl, by his 2nd wife, Jean, dr. of John, 4th Lord Balmerino, md. 1st, Grace, dr. of George Lockhart of Carnwath, widow of John Gordon, 3rd Earl of Aboyne, by whom he had a son Francis, 9th Earl; and a dr. Euphemia. He md. 2dly, Margeret, dr. of David, 3rd Earl of Wemyss, by whom he had two sons, James and David. He died 1767.

Francis, 9th Earl of Moray, eldest son of the last, md. Jane, dr. of John, 11th Lord Gray, and by her (who died 1786) had issue five sons and three drs.—(1) James, who died 1776; (2) John, who died 1791; (3) Francis, the 10th Earl; (4) Archibald, twin-brother of Francis (of whom see below); (5) Charles, died unmd.; (6) Margaret, died unmd.; (7) Grace, md. George Douglas of Cavers, and died 1846; (8) Anne, died 1837. He died 1810. [Francis, 10th Earl of Moray, died 1848. The next four Earls were his sons, all unmd.:—Francis, 11th Earl, d. 1859; John, 12th Earl, d. 1867; Archibald-George, 13th Earl, d. 1872; George Philip, 14th Earl, d. 1895, and was succeeded in the Earldom by his cousin, the present Earl (see below).]

The Hon. Archibald Stuart of Balmerino, twin-brother of Francis, 10th Earl of Moray, was born 1771; md. in 1793 Cornelia, dr. of Edmund Morton Pleydell of Milbourn, St. Andrews, Dorset, and by her (who died 1830) he left at his decease, in 1832, six sons—(1) Francis Archibald Stuart,

proprietor of Balmerino, who d. 1875; (2) John Morton S., who d. 1840; (3) James-William S., who d. 1850; (4) Edmund-Luttrell S., Rector of Winterborne, Uoughton, Dorset, born 1798, md. 1834, Elizabeth, 2nd dr. of the Rev. J. L. Jackson, Rector of Swanage, Dorset, and had issue— I. Edmund-Archibald S., b. 1840, in 1895 became 15th Earl of Moray, md., 1877, Anna Mary, 2nd dr. of the late Rev. George John Collinson, Vicar of St. James', Clapham; II. Francis James S. (now Stuart-Gray) of Kinfauns and Balmerino, b. 1842, md., 1879, Gertrude-Floyer, dr. of the Rev. Francis-Alfred Smith, rector of Tarrant Rushton, Dorset; III. Morton-Gray S., b. 1855, md., 1890, Edith-Douglas, dr. of Capt. George Palmer, R.N., and has issue, Francis-Douglas, b. 1892, and Archibald John Morton, b. 1894; IV. Cornelia S., md. to the Rev. William Henry Augustus Truell, Rector of Wall, co. Stafford; (5) Douglas-Wynne S., md., 1842, Marcia, youngest dr. of the late Francis-Fownes Luttrell, Esq., and had a son, Douglas-Moray, b. 1843; (6) the Rev. George Gray S., who died in 1835.

Arms of Earl of Moray :—Quarterly, 1st and 4th, *or*, a lion rampant, within a double tressure, flory, counterflory, *gules*, surrounded with a bordure gobonated, compony, *argent* and *azure*, as a descendant of the Royal House of Stewart; 2nd, *or*, a fess chequy *argent* and *azure*, for Stewart of Doune; 3rd, *or*, three cushions, two and one, of a lozenge form, within a double tressure, flory, counterflory, *gules*, for Randolph, Earl of Moray. Crest :—on a wreath, a pelican in her nest, feeding her young, proper. Supporters :—two greyhounds, proper. Motto :—*Salus per Christum Redemptorem*.

§ 14. DOUGLAS OF STONYPATH AND BOTTOMCRAIG

(For a notice of this family see pp. 335, 354.)

Arms :—*Argent*, a heart *gules*, royally crowned of the first; on a chief *azure*, three mullets of the field, a bordure of the second.

§ 15. THE CRICHTONS OF BOTTOMCRAIG

The Crichtons of Cranston-Riddel were descended from Lord Crichton, Chancellor of Scotland in the reign of James II., and acquired Cranston-Riddel by the marriage of one of them with the heiress of that property in 1463. Sir James C. of C.-R. d. before 1619. His mother and paternal grandmother appear to have been of the family of Forrester of Corstorphine. He md. Dorothy Scott, of the Scotts of Branxholm. Her mother was Jean Beaton of the Beatons of Creich; and her maternal grandmother was of the Hays of Errol. He had two sons, Sir James and Thomas.

Thomas Crichton of Bottomcraig, 2nd son of the last, was born 1575, and md. Jean Cannolie, by whom he had a dr. Elizabeth. He was killed in 1619, in which year also his wife died.

Elizabeth Crichton of B., dr. of the last, succeeded her parents in

1619, and died before 1st March 1620, when the property went to her uncle, Sir James Crichton, Bart., who sold it soon afterwards.

Arms of Crichton of Crauston-Riddel:—*or*, a lion rampant *azure*, within a bordure *gules*.

§ 16. THE STARKS AND STARK-CHRISTIES OF BALLINDEAN

Paul Stirk of Ballindean md. before 1532 Marion Jackson, dr. of Andrew Jackson by his wife Alison Ramsay, and by her had four sons—George, born before 1532, who succeeded him; Andrew; Alexander; and John—all born before 1539. Mirabella Stirk, probably Paul's dr., md. before 1563 John Duncan, portioner of Newbigging, and had issue. Others of the name occur in the Parish about this time—David in 1586, and Margaret in 1592.

George Stirk of B., eldest son of the last, had a son George.

George Stirk of B., son of the last, had two sons—George his heir; and David, who resided in Hilleairney, and died about 1655, leaving a son David, born 1654, to whom his uncle, George Stirk, served himself Tutor in 1655. Janet and Robert Stirk were probably also children of this laird.

George Stirk of B., eldest son of the last, md. 1st, Jean Oliphant in the par. of Kilmany, in 1644, by whom he had four children—George, b. 1644, who predeceased his fr.; Margaret, b. 1643; Thomas, b. 1646, his father's heir; and William, b. 1649. He md. 2dly, Margaret Bennet in par. of Criech, in 1651, by whom he had four children—David; Robert; Walter, who was a farmer in Kinneir in 1690; and Margaret, md. to John Wylie in 1693. This laird was alive in 1691.

Thomas Stark of B., eldest surviving son of the last, md. in 1672 (when resident in South Leith) Margaret Greig, youngest dr. of Mr. Walter Greig, minister of Balmerino, born 1647, by whom he had four children—(1) John, his heir; (2) Christian, md. in 1697 to Mr. James Hay, minister of Balmerino, and nephew of the laird of Naughton, by whom she had twelve children, of whom the 1st was born in Dec. 1697 and the last in Dec. 1714: she died 1715; (3) Jean, md. in 1717 to Mr. James Adam, minister of Kinnaird; (4) William, factor to the Balmerino family (as his father also had been) and to the Earl of Moray, at Balmerino. He md. in 1730 Margaret, youngest dr. of Alexander Alison of Birkhill, and died 1759. Of his sons, the youngest was called Arthur, probably after Lord Balmerino. Another, Thomas, became factor at Balmerino to Lord Moray, and md. in 1760 Agnes, 2nd dr. of Archibald McDuff of Ballinloan, par. of Little Dunkeld, by whom he had a son Stewart, and died 1781. Another son, John, was, apparently, the 'John Stark of Rungay' who died in 1771, and was interred in Balmerino churchyard. This laird was alive in 1722.

John Stark of B. and N., eldest son of the last, became minister of Logie-Murdoch in 1700, and md. Catherine Bethune, eldest dr. of Bethune of Clato, by whom he had eight children—Thomas, his heir, John, Henry,

William, Alison, James (tenant in Peasehills, who md. 1st, Barbara Hay in the par. of Forgan, and 2dly, Jean Johnston in the par. of St. Andrews, and had issue by both marriages), Margaret and George. John Stark died 1743.

Thomas Stark, of B. and N., eldest son of the last, was admitted minister of Balmerino in 1742, and md. Helen Bruce, youngest dr. of Bruce of Kinloch, by whom he had eight children—(1) John, his heir, born 1747; (2) James, who entered the service of the E.I.C., and, on his return home, bought the estate of Kingsdale. He md. Margaret Alexander, 3rd dr. of Sir Alexander Dick, Bart. of Prestonfield, by whom he had a son who died in infancy, and three drs.—Mary Butler S., md. to Robert Christie, 5th son of James Christie of Durie; Agnes Keith S.; and Henrietta Elizabeth S., md. to Henry Lindsay Dick Cunningham, Esq.; (3) Elizabeth, md. to Charles Wilson, D.D., successively minister of Auchtermuchty, Professor of Oriental Languages, and Prof. of Church History at St. Andrews, by whom she had eight children, one of whom, Jane, was md. to Dr. James Hunter of St. Andrews, and another, Catherine, was md. to Lord Jeffrey; (4) Andrew, who died in infancy; (5) Catherine, md. to Colonel Deare of the Indian army, and their grandson, Sir F. L. Rogers, Baronet, was created Lord Blachford in 1871, and died without issue; (6) Harry, who went to India, and on his return purchased the estate of Teasses. He md., 1st, a dr. of James Morison of Naughton, by whom he had two ch. who died in infancy: he md., 2dly, a dr. of Major Horsburgh, by whom he had four ch.—James and Margaret, who both died in infancy; Thomas, who became a Capt. in the Grenadier Guards, but died without issue; and Henrietta who died unmd: he (Harry) died in 1796, and his widow in 1845; (7) Margaret; and (8) Anna-Barbara. Their father, the minister of Balmerino, died 1772. (About this time persons of the name of Stark were very numerous in the Parish and neighbourhood.)

John Stark (afterwards John Stark Robertson) of B. and N., and minister of Balmerino, eldest son of the last, demitted the living of Balmerino in 1781, and afterwards settled in Bath. He md. in 1790 Susanna, only dr. of Major-General Reid, and died about 1810 without issue.

Mrs. S. Stark-Robertson of B. and N., widow of the last, died in 1833, and was succeeded by

The Misses Mary Butler S., Agnes Keith S., and Henrietta Elizabeth S., drs. of James Stark of Kingsdale (see above). The first md. Robert Stark-Christie of Teasses, of the family of Christie of Durie, and died in 1861 leaving three sons and a dr.:—(1) James Henry Robertson Stark-Christie, of Teasses, who md., 1860, Marion Jane, dr. of Archibald Young Howison, of Hyndford, Lanarkshire, and died in 1875 leaving three sons and four drs. (2) Robert Lindsay Bruce Stark-Christie, W.S., who md. Julianne Cockburn Scott, of the Scotts of Malleny, Midlothian; (3) Thomas Stark-Christie, now of Ballindean and Newbigging, born in 1840. (1) Margaret Isobel Stark-Christie, md. to Hugh Lindsay Christie, who became a Major-General, son of Charles Maitland Christie of Durie, and d. 1861, having had issue.

§ 17. THE BALFOURS OF GRANGE

David Balfour of Balbuthy, and afterwards of Newgrange of Balmerino, the 4th of seven sons of Andrew Balfour of Mountquhanie (who died 1570) by his wife Janet, 3rd dr. of Sir Alexander Bruce of Earlshall, md. Elizabeth Wemyss, and left two sons, Michael and Gilbert. He died before 1572.

Gilbert Balfour of Balbuthy and Grange, 2nd son of the last, md. Grizel, dr. of Spens of Wormiston, by whom he had a son David. He died in 1589.

David Balfour of B. and G. (son of the last), to whom George Balfour, Prior of Charterhouse, served himself Tutor in 1589, was served heir to his fr. Gilbert, and to his grandfr. David in 1612. He md. Bisset Balfour, dr. of David Balfour of Balledmouth, and had a son—name unknown—who was the father of Elizabeth Balfour, who was served heiress-portioner to her grandfather David in 1620.

Michael Balfour of G., uncle of the last, had a charter of Grange in 1620, md. Jean Melville, niece of Andrew Melville, and died between 1642 and 1644.

Andrew Balfour of G., son of the last, was twice md. By his 1st mar. he had a dr. Margaret, who was md. in 1653 to Andrew Leslie, 2nd son of Sir John Leslie of Birkhill, and had issue. His 2nd wife (md. 1652) was Christian Balfour, dr. of David Balfour of 'Sanctfoord' (*Kirk Sess. Rec.*), by whom he had eight children—David, born 1654, his heir; Christian; Grisel, md. to Thomas Law in Dundee; Robert; William; Andrew; John; and Peter.

David Balfour of G., eldest son of the last, md. Elizabeth Balfour, by whom he had six children—Anne, md. to James Balfour of Radernie, and had issue; a child baptized at Newton 1683 or 1689; Elizabeth, baptd. in Balmerino Church, 1690; another Elizabeth, born 1692; Barbara; and Catherine, md. in 1713 to Peter Crombie, merchant in Cupar. David Balfour sold Grange in 1723, and was alive in 1727.

ARMS.—*Argent*, on a chevron *sable*, an otter's head erased of the first, in base a saltire, *sable*, for cadency. Crest—a castle *argent*, on the battlement a woman standing proper attired *gules*, holding in her hand an otter's head as the former. Motto—*Nihil temere*.

§ 18. THE EARLS OF ROTHES

Andrew, 5th Earl of Rothes, son of the 4th Earl by his 2nd wife, Agnes Somerville, was designed in his father's lifetime Andrew L. of Kilmany. He acquired many estates, and was alive in 1601. He was thrice md. By his 3rd wife, Janet Durie, he had three sons and a dr.—(1) George, who died unmd. (2) Sir John Lesley of Newton and Birkhill. (3) Robert, who died without issue. (4) Isabel, md. to James, Master of Sinclair.

ARMS:—Quarterly; 1st and 4th *argent*, on a bend *azure*, three buckles

or, for Lesley; 2nd and 3rd *or*, a lion rampant *gules*, debruised by a ribbon *sable*, for Abernethy. Crest—on a wreath, a demi-griffin, proper. Supporters—two griffins *partee per fess, argent and gules*. Motto—*Grip Fast*.

§ 19. THE LEARMONTHS OF BIRKILL.

George Learmonth of Balcomie and Birkhill was the descendant, probably the son, of Sir James Learmonth of Clatto, Dairsie, and Balcomie, son of David L. of Clatto. (Sir James had a charter of Balcomie in 1526.) George L. md. before 1554 Euphemia Leslie, dr. of the 4th Earl of Rothes, by whom he had 11 children—James, and John, his heirs; Robert, who md. Janet, dr. of Sir John Skene of Curriehill; William, who md. a dr. of John Makeson of Crail; his eldest dr. became the 2nd wife of George Forrester of Strathendrie; Grizel, md. George Mercer of Curden; Margaret, md. Andrew Sibbald of Over Rankeillor; Elizabeth, md. George Barron of Kinnaird; Catherine, md. Cuthbert Borthwick of Hesperston; Helen, md. John, brother of William Myrton of Cambo; Jean, died unmd. He died before 1536. His wife survived him, and md. John Cunningham of Barns.

John Learmonth of Birkhill, and afterwards of Balcomie, 2nd son of the last, md. Elizabeth, dr. of David Myrton of Randerston, who died in 1621, and by whom he had 14 children—James, his heir; Capt. David, who died in Germany; Andrew, minister of Liberton; George, Thomas, and John, who died unmd.; Catherine, 2nd wife of Melville of Halhill; Anna, md. to John Bonar of Lamquhat; Margaret, md. to William Moncrieff of Randerston; Christian, md. to James Monipenny of Denino; Cecelia, 2nd wife of John Scheves of Kemback; Elizabeth, md. to David Elliot of Stobs; Helen, who died unmd.; Grizel, 2nd wife of Alexander, brother of James Bonner of Kennoway (?). He died in 1625. [His son, Sir James L. of Balcomie, died in 1657, whose son Robert L. of B. died in 1696, leaving the estate encumbered with debt. (See Wood's *East Neuk of Fife*, page 273.)]

Arms:—*Or*, on a chevron *sable*, three mascles of the first. Crest—a rose slipped, *gules*. Motto—*Spero*.

§ 20. THE LESLEYS OF BIRKILL.

George Lesley of Birkhill, who died without issue, and Sir John Lesley of Newton and Birkhill, were the 1st and 2nd of the three sons of Andrew, 5th Earl of Rothes by his 3rd wife, Janet, dr. of David Durie of that ilk. Sir John md. Elizabeth, 4th dr. of Patrick, 7th Lord Gray, by whom he had probably six children—(1) John, his heir; (2) Andrew, whose descendant, on the failure of heirs-male of his elder brother John, carried on the line of the family. He was designed of Quarter, in the par. of Burntisland, and md. Margaret, dr. of Andrew Balfour of Grange, whose grandson Alexander L. became Lord Lindores on the death of David the 4th Lord, who was descended from Patrick, 1st Lord L., the 2nd son of Andrew, 5th

Earl of Rothes, by his 1st wife; (3) James, ancestor of the Lesleys of Lamquhat; (4) Alexander; (5) Jean, dr. either of this, or of the 2nd Sir John Lesley, who became the 2nd wife of Sir Andrew Dick of Craighouse, the 2nd son of Sir William Dick of Braid, and had issue; (6) Anna, dr. either of this, or of the 2nd Sir John L., who md. Sir James Kirkaldy of Grange, son of William K., the 5th laird of Grange.

Sir John Lesley of N. and B., eldest son of the last, md. in 1650 Isabel, dr. of George Hay of Naughton, by whom he had a son John, his heir, and 2 drs.—(1) Elizabeth, who became the 1st wife of William Dick, 2nd baron of Grange, whose fr. William, the 1st baron, was the 3rd son of Sir William Dick of Braid. She died before 1698, leaving 2 drs., Anne and Janet Dick. Anne was md. to Peter Leith of Craighall, and Janet was md. to Mungo Carnegie of Birkhill (of whom see below); (2) Mary, who was md. 1st to Mr. Andrew Bruce, minister of Balmerino, and had 2 drs., Helen and Jean B. She md. 2dly, Laurence Ayton of Drumcarrow, by whom she had a son David A. She was alive in 1636. Her fr. died between 1674 and 1636.

John Lesley of N. and B., son of the last, md. Jean, sister of John Melville of Murdocairnie, who predeceased him. He died at Birkhill 1636, without issue.

§ 21. THE CARNEGIES OF BIRKHILL.

Mungo Carnegie of Birkhill, and of the third-part of Kilmany, was the 6th son of Sir Alexander Carnegie of Pitarrow (who was the 4th son of David, 1st Earl of Southesk) by his wife Margaret, dr. of Sir Robert Arbutnot of that Ilk. He md. Janet Dick, niece of John Leslie of Birkhill, and died in 1705, leaving 2 drs.

Arms of Carnegie of Pitarrow:—Per pale, *or* and *argent*, an eagle displayed *azure*, armed and beaked *gules*. Crest—a demi-eagle displayed of the same. Motto—*Videa alta sequarque*.

§ 22. THE ALISONS OF BIRKHILL.

Alexander Alison of Birkhill, Kilmany, etc., md. Janet Dick, widow of Mungo Carnegie of Birkhill, before 1711, and had two sons, Alexander and John; and 3 drs., Isabel, Anna, and Margaret, the last of whom was md. to William, 2nd son of Thomas Stark of Ballindean, factor at Balmerino, and had issue.

Alexander Alison of B., eldest son of the last, died before 1729, without issue.

John Alison of B., brother of the last, sold Birkhill in 1744 to David Strymeour.

§ 23. THE STRYMEOURS AND STRYMEOUR-WEDDERBURNS OF BIRKHILL.

Doctor Alexander Strymeour of Grange, son of John Strymeour of Kirkton by his wife Magdalene, dr. of Alexander Wedderburn of Kin-

gennie, md. Janet, only dr. of David Falconer, Professor of Divinity in St. Andrews, and laird of Wester Kinneir, by whom he had a son David.

David Strymgeour of Birkhill, son of the last, md. in 1739 Catherine, 6th dr. of Sir Alexander Wedderburn, Baronet, of Blackness, by whom he had nine children—Alexander, his heir, born 1743; John, a capt. in the E. I. C.'s service, who commanded the 28th battalion of Sepoys, and died at Bangalore in 1791 without issue; David, b. 1743, also in the E. I. C.'s service, died in India 1780; Henry, b. 1755, who succeeded his eldest brother; Catherine, Grissel, Elizabeth, and Marian, who all died young; Janet, md. in 1776 to John Gillespie, yr. of Kirkton, died in 1811 aged 60, leaving issue. He died at Birkhill in 1772.

Alexander Strymgeour-Wedderburn of Wedderburn and Birkhill, eldest son of the last, md. in 1771 Elizabeth, 2nd dr. of James Ferguson of Pitfour, co. of Aberdeen, a Lord of Session, by his wife Anne, dr. of Alexander, 4th Lord Elibank. He died without issue at Pitfour in 1811.

Henry Strymgeour-Wedderburn of W. and R., youngest br. of the last, md. in 1793 Mary Turner, eldest dr. of the Hon. Frederick Lewis Maitland (in right of his wife) of Rankeillor and Lindores, Capt. R.N., 6th son of the 6th Earl of Lauderdale by Margaret Dick Macgill, heiress of Rankeillor and Lindores, and had 4 sons and 3 drs.; David, born 1799, died 1804; Alexander, born 1805, died 1806; Alexander, born 1807, died 1820; Frederick Lewis, born 1808; Margaret Louisa, born 1794, md. to Alexander Smith, Esq., W.S., and died 1876; Catherine, md. 1814 to Capt. Robert Cathcart, R.N., of Carbigston and Piteairly (who died 1833), she died 1830; Elizabeth, died 1833; Janette, died 1833; Mary Turner, md. Thomas Smith, Physician General E. I. C. S., and died 1837; Isabella, died 1826; Matilda, md. to Captain Robert M. Isackes, E. I. C. S., and died 1865; Euphemia, died 1891. He died 30 Dec. 1841.

Frederick Lewis Strymgeour-Wedderburn of W. and B., only surviving son of the last, md., 1st, 26 April 1839, Helen Arbuthnott, 5th dr. of the 8th Viscount Arbuthnott, and by her, who died 23 April 1840, had issue one son, Henry. He md., 2dly, 31 August 1852, Selina Mary, 2nd dr. of Capt. Thomas Garth, R.N., of Haines Hill, Berks, by whom he had issue, Frederick Lewis, born 1853, died 1867; Alexander, Major, R.A., born 1859; Mary, died 1867; Charlotte Louisa; Selina Elgiva, md. 1883 to Colonel James Carnegie Gillespie, R.A., 3rd son of David Gillespie of Mountquhany. Mr. Wedderburn died 16 August 1874.

Henry Strymgeour-Wedderburn of W. and B., born 13 April 1840, was Captain, 17th Regiment, md. 31 March 1869, Juliana, youngest dr. of Thomas Braddell of Coolmelagh, co. Wexford, and has issue 4 sons and 6 drs.—Henry, Lieut. Gordon Highlanders, born 23 June 1872; Frederick Lewis, born 1874; Charles Kenneth, born 1887; William Ogilby, born 1894; Helen Margaret; Mary Turner; Anne Grizel; Katherine Elspeth; Juliet; Mary Kathleen.

ARMS:—*Gules*, a lion rampant *or*, armed and langued *azure*, holding in the dexter paw a scimitar *argent*. Crests—1. A lion's gamb, erect, holding a scimitar, all proper. 2. An eagle's head erased, proper, with a

scroll over it, bearing the motto, *Aquila non capit muscas*. Supporters—two greyhounds, collared *gules*. Mottoes—for Scrymgeour, *Dissipate*; for Wedderburn, *Non Degener*.

In 1324 the armorial bearings were :—Quarterly, for Scrymgeour, 1st and 4th. *Gules*, a lion rampant, *or*, armed and langued *azure*, holding in his dexter paw a scimitar, *argent*—a label of the first.

For Wedderburn, 2nd and 3rd. *Argent*, a chevron between 3 roses, *gules*—a label of the first.

Crest for Scrymgeour :—On a wreath of his colours, surmounting an helmet of his degree, above the 1st qr. a lion's paw, *gules*, holding a scimitar, *argent*.

Motto for Scrymgeour :—*Dissipate*.

Crest for Wedderburn :—On a wreath of his colours, surmounting an helmet of his degree, above the 2nd qr. an eagle's head erased, proper.

Motto for Wedderburn :—*Non Degener*.

Supporters :—Two greyhounds, proper, collared *gules*. (*A Genealogical Account of the Surname of Wedderburn*, by John Wedderburn, 1324. Dedicated to Henry Wedderburn of Wedderburn and Birkhill.)

No. XXVII

TRANSMISSION OF LANDED PROPERTY

[Part I., Chapter VI., and Part IV., Chapter I., combined, present a general view of the succession of proprietors of the estate of Naughton, from the twelfth century to the present time; and Part I., Chapter V., gives what has been ascertained regarding the proprietors of the *original* Parish of Balmerino before its lands were acquired by the Abbey, in whose possession they remained till near the Reformation. The following notes furnish, in greater detail than would have been suitable in the body of this work, an account of the transmission of the Abbey lands in this parish (with the exception of some small portions) after their alienation by the Convent, thus presenting—along with Appendix No. X. and the portions above referred to—a tolerably complete list of the landholders of the present Parish during a period of upwards of seven centuries.]

§ 1. ESTATE OF BALMERINO.

(1.) The Abbey Place, with lands, etc., adjacent thereto.

The Abbey or Manor-place of Balmerino, with close and precincts, gardens, orchards, site of Abbey Church, and Convent churchyard; *wood of Balmerino and Barnden fishings*; 4 acres of *Barncroft*; *green of Balmerino*, and plum-yard; *overmill*, malt-kiln and barn, and ward and nut-yard adjoining thereto; *arable yards of Balmerino*, situated south of the Commendator's house, and extending to 4 acres; orchard called Heriot's

Yard, with the walls and ruinous houses called the Burnt-girnel; 5 acres of Woodflat; 4 acres of Harlands; 4 acres of Crossfaulds; the Barn-yards; 4 acres of Harland and Woodflat.

The Kinneirs held these portions of the Abbey property for some time in their own hands. (See Appendix No. X.) Some portions were acquired by them in the year 1579. (See below.) In 1580 Commendator Henry feued many of them to James Betoun of Creich; but they must have in some way returned to him before 1583, when he resigned them for a new Crown charter of them to himself, his son John, etc. When Lord Balmerino lived at the Abbey and died there in 1612, the *property* of the Manor-place, etc., could not have belonged to him, for in 1619 David Kinneir, minister of Auchterhouse, as heir to the said John Kinneir the Commendator, resigned the whole (of which he had got infeftment only three weeks previously) to the 2nd Lord Balmerino, that the right of property might be consolidated with the right of superiority. It appears, however, that this resignation was not followed by actual infeftment to Lord Balmerino; for on the 13th of February 1635 John Kinneir, son of David of Auchterhouse, was served heir to Commendator John Kinneir, who was last vested in these subjects; and on the 11th of March following he was infeft in them. At what subsequent period the right of property was acquired by the Lords Balmerino does not appear. They possessed, of course, the *superiority* all along.

The Wood of Balmerino and Barnden fishings were acquired by the Learmonthss, and thenceforth formed part of Birkhill estate.

Of the above lands the following were feued before the Reformation :—

Four acres in Harlands, four acres in Woodflat, and one acre called Lorimer's Well acre. Abbot Robert and Convent gave sasine of these to John, son of Henry, Boytour in 1544. *Four acres of Crossfaulds or Corsfields.* In 1546 John Boytour gets charter of these (which seem to have been sometime possessed by David Ramsay in Pittanehop, Alexander Cockburn, and his son) and of the above 9 acres from the Abbot and Convent. Henry, nephew of John, Boytour succeeds, and in 1557 resigns the 5 acres in Harlands and Woodflat in favour of Richard Lees, who gets charter of them from the Abbey, 1558. In 1579 Richard Lees gives a charter of 7 of (apparently) these acres to Alexander Hog in Milldams and Beatrix Lees his spouse. In the same year David Boytour, son of Henry, succeeds to the whole 13 acres, and grants a ch. of them to Commendator Henry in liferent, and to John Kinneir his son, to be holden of the Abbey. In 1619 Kinneir resigned them to Lord Balmerino; (but see above).

In 1620 James Ramsay of Corstoun resigned to Lord Balmerino an acre of land which he possessed in Woodflat.

(2.) Lands of Mains or South Kirkton of Balmerino, with 4 acres east of miln and lead, Seaside, Brewlands, and right of brewing and selling ale, Nethermiln and mihlands (north of graveyard), with half of the dam and lead of the Overmiln, the dovecot, and common pasture. Alexander Matthew in Kilburns, and Isobel Ramsay his spouse were possessed of these

lands in 1584, and some time previously. 1597, A. M. alienates these lands, etc., to George Ramsay of Peasehills. 1620, George, son of said George Ramsay. Then his wife Agneta Gibson. Then Alexander Barbour, writer. Then James Bett of Balharvy (1631). 1641, James, son of James Bett, who in 1646 sells the whole to John, Master of Balmerino.

(3.) Park, Poyntok, Drumcharry, Bottomeraig, Dochrone, etc.

No. 1. *Lands of Park and Poyntok, 4 acres called Craiginragie's fauld, 3 acres in Harlands, and 1 acre in Woodflat.*

No. 2. *Third-part of the four oxgates of lands of Drumcharry and Bottomeraig.*

Abbot Robert and Convent gave sasine of all these lands in 1546 to Andrew Wilson. 1575, David Wilson, his son, succeeds. On the 3rd of January 1602 Mr. Thomas Douglas of Stanypeth, minister of Balmerino, obtains a charter under the Great Seal of these lands, but the charter is not recorded in the *Register*. On 3rd July 1602 David Leitch, heir of Andrew Wilson and of David Wilson in Deminshe his son and heir, 'hereditary feuars and possessors of these lands beyond the memory of men' gets crown charter of them. In 1606 Isobel Wilson, David Leech, and David Hagye, heirs to David Wilson, get a third each of these lands, and resign them to Robert Auchmuty, son of Robert Auchmuty, advocate, who gets sasine of them in 1607. (Afterwards divided; see below.)

No. 3. *Two-part lands of Drumcharry and Bottomeraig, 1 acre in Little Leg, 1 acre in Over Drumcharryfauld, 8 acres in Bottomeraig in four separate portions.*

Abbot Robert and Convent give charter of these to Richard Wilson in 1549. 1574, William Ballingall in Dumbarrow. 1617, His heir, William Ballingall, maltman in Cupar. 1617, Robert Fyfe in Kirkton, and Agnes Ballingall his spouse.

No. 4. *Portion of Boghall.* George Galloway probably possesses Boghall in 1572. In 1591 Alexander Galloway sells 'his westmost acre in Boghall' to James Tulloch in Seurr, and, same time, gives charter of 'the shady half of the westmost acre of B.' to William Ballingall. 1617, his heir, William Ballingall. 1617, Robert Fyfe and Agnes Ballingall his wife get charter of it.

Nos. 2, 3, and 4. About 1617, Thomas Crichton. 1620, Sir James Crichton, Baronet.

No. 5. *Ten acres in Bottomeraig.* In 1539 Abbot Robert and Convent give charter of these to Janet Graham, and David Jack her son.

No. 6. *Two acres in Bottomeraig.* John Thomson acquired these, probably from Abbot Robert. Afterwards John Bruce. In 1618 John Bruce in Wormet, grandson of the last.

No. 7. *Six acres in Dochrone, with privilege of brewstead.* Laurence Colline acquired these, perhaps from Abbot Robert. Afterwards Thomas Colline (?)

No. 8. *Two acres in Dochrone.* Thomas Harvie acquired these probably

from Abbot Robert. 1636, David Harvie (?) (In 1630 the heirs of Henry Mitchell have 3 acres in Dochrone.)

Nos. 2, 3, 4, 5, 6, 7, and 8. In 1630, and down to 1636, Andrew Glassford, burgess, in Cupar. Then Patrick Glassford, bailie in Cupar, whose son Robert became minister of Kemback in 1664. (Lamont, in his Diary, says, '1652, December—All that Mr. Patrick Glasfoord, in Cuper, had was comprised for debt; both his launde of Bottome Craige and his hoise in Cuper. Some dayes after, he took up a publicke change att his house in Cuper.') By a decret of apprising obtained at the instance of Lord Coupar in 1666 against John Glassford and others for the payment of the feu-duties of these lands, the lands were apprised to pertain to Lord Coupar, for payment of £2230, 12s. 2d., and thus were added to the Balmerino estate.

Nos. 7 and 8 were disposed in 1695 by John, Master of Balmerino, to the Hays of Naughton in exchange for lands at Leadwells and Harlands, and the 'Butts' at the Byres, amounting to six acres.

No. 1. In 1644, David Auchmouty, skipper in St. Andrews, son of Robert Auchmouty. Same year he grants these lands to Andrew Balfour of Grange. In 1697 David Balfour of Grange, who in same year disposes them to John, Master of Balmerino.

(4.) Portions of Barnicroft, Harlands, etc.

No. 1. Four acres in Barnicroft. Abbot Robert and Convent give charter of these in 1554 to Helen Bunche. 1573, John Yester her son. 1598, George Yester his son.

No. 2. One acre in Harlands. Alexander Matthew gives charter and sasine of this in 1569 and 1571 to John Yester and Helen Bunsh his spouse. 1599, George Yester.

No. 3. Piece of ground east of Barnden Burn. James Thomson gives charter of this in 1591 to John Yester. 1599, George Yester.

Nos. 1, 2, and 3. In 1599 Alexander Philp, St. Andrews. 1613, James Stenhouse, Luthrie. 1623, his wife. 1642, David Stenhouse.

No. 4. Three acres in Harlands, one acre in Woodflat, and piece of ground in Barnden. Abbot Robert and Convent give tack of these in 1544 for 19 years, with the teind sheaves, for 30s. and 8 poultry annually, with harriage and carriage used and wont to Thomas Thomson. In 1549 Abbot Robert, etc., give charter of these to said T. T. In 1596 Henry Thomson. 1599, Thomas Matthew in Kinnaird. 1614, Robert Brebner in Inshyra. 1641, Isobel Brebner. 1653, John Brebner. 1654, Robert Brebner in Sheathwindmill. 1654, Rebecca Swindon, relict of David Stenhouse in Byres. 1697, John Stenhouse, son of do., and factor to the Master of Balmerino, who, same year, disposes Nos. 1, 2, 3, and 4, with 'his houses and yards within the Byres,' to John, Master of Balmerino.*

(5.) Five acres in Bottomeraig, etc.

Five acres in Bottomeraig, whereof 4 acres lie in Scurbark, and one acre in Drupcherrybark.

Abbot Robert and Convent give charter of these, date unknown, to George Ramsay in Dundee (and George Ramsay in Cultra gets from Commendator Henry in 1579 croft and yard near the monastery, possessed by Elizium (?) Dangell). Then David Ramsay of Dundee, 1620, William Ramsay of Dundee, 1613, Grissel Ramsay,¹ 1652, John Tarbet in Dundee, 1667, William Tarbet and Marion Durham his spouse, 1671, and M. D. and Elspet Tarbet, 1694, William Tarbet, who disposes them to Marion Durham. Then Captain William Durham, 1702, William Tarbet in Norway, who, same time, disposes them to John, Master of Balmerino.

(6.) Five acres in Bottomeraig

Five acres of Bottomeraig, lying in Scurbank.

Acquired from the Abbey by John Boyter or Battour. In 1620 Andrew Boyter in Dundee. 1631, Andrew Boyter's heirs. 1640, Grissel Boyter, spouse of Patrick Guthrie, Burgess of Dundee, granddaughter of the last. 1658, William Guthrie, her son (?). 1674, Andrew Gray, son of John Gray, merchant Burgess of Dundee, grandson of Grissel Boyter. 1694, Gray. 1717, Mr. James Gray of Balmerino. Afterwards the land of Balmerino.

(7.) Two acres in Bottomeraig

Before 1563 occupied by Janet Bane and William Watson (her son). In 1563 Commendator Hay and Convent give charter of this land to said W. W. and Janet Gagy his spouse, in whose favour Janet Bane resigned it, reserving to herself free possession of one acre, on west side, occupied by her. In 1639, William Watson's heirs. 1631, Thomas Glen. 1647, David Paterson and Christian Glen, served heirs-portioners of William Watson, their maternal great-grandfather. 1658, Christian Glen, who married John Wan in St. Fort. She was also a portioner of Cultra, and died in 1687. Now, Col. Stuart-Gray of Balmerino (?).

In 1783 Lord Moray acquired Stark's lands, then extending to 3412 acres of the south bank of Bottomeraig (Scurbank), with his houses and

¹ In the Dundee 'Howf' there is a monument to this William Ramsay and his daughter Grissel, containing the following inscription:—

'Here sleeps a pious man endowed with virtue, William Ramsay, merchant and citizen of Dundee, who died 2d February, in the year 1640, and of his age 70.

'James Ramsay, son-in-law of the deceased, with Grissel Ramsay his chaste wife, daughter of the defunct, caused this monument to be erected at their proper expense.

'In on fied ve both did keip,
In on grave ve both doe sleip;
I hop the grave sal vs restor
Both agane to his heavnly glor.'

—THOMSON'S *History of Dundee*, p. 392.

yard of Bottomeraig, consisting of 7213 acres, for which he gave in exchange to Mr. Stark 3133 acres of arable land, and 2243 acres of moor, with houses and yard at east end of said moor, sometime possessed by George Smith. Mr. Stark at the same time renounced his right of pasturage and cutting of turf on the moors and outfields of Bottomeraig, belonging to the Earl.

About the same time, Lord Moray effected similar exchanges of land, etc., with Melville and Anderson of Bottomeraig—the latter in 1793—whose lands were previously in Seurlbank. The lands thus acquired by them—lying west of Stark's lands—were of greater extent than those which they gave in exchange, being partly arable, and partly moor.

§ 2. ABBEY LANDS NOW INCLUDED IN THE ESTATE OF NAUGHTON.

(1.) Cathills.

The lands of Cathills were acquired in 1539 by Sir Peter Crichton, by charter from Abbot Robert and Convent.

In 1546 David Crichton of Naughton acquired from Abbot Robert and Convent the fishings of Cathills (otherwise called those of Harvieden, or Helvieden) and of Kilburns, betwixt the stone called the *Black Or*, or *Great Black Stone* at the head of the haven of Cathills on the east, and Thornyslak, or Thornyflak, at the west, not passing the Maw Craig.

(2.) Kilburns.

Some portion of Kilburns was probably acquired from Abbot Robert and Convent. A contract between Balfour of Balledmonth and Crichton in 1594 mentions Kilburns as part of Naughton; and thereafter it is frequently mentioned as such. But this Kilburns did not include either of the two following portions:—

Eight acres of Kilburns, or Wester Kilburns. In 1540 Alexander Matthew got Papal confirmation of a charter of these acres granted to him by the Abbot and Convent. 1584, John Matthew. 1596, James Preston. 1694, Alexander Preston. 1763, Alexander Preston, grandson of the last. 1806, Alexander Pitcairn, who in 1809 disposes these lands to James Morison of Naughton for £1000 Sterling.

(For nearly 200 years the lairds of Kilburns seem to have been called *Alexander Preston*.)

Seven acres of Kilburns. (Easter Kilburns.) Before 1604, Alexander Gilzeot. In 1604, Andrew Small. 1636, Jean Small, his daughter. In 1657 John Howison was a 'portioner of Kilburns.' Now Naughton.

(3.) Seurlbank.

Four acres in Seurlbank.

James Tullois or Tulloch acquired these, probably from the last Abbot. 1630, James Bartlet has 5 acres. 1647, Margaret Bartlet, his dr., gets

these, and one acre more. (In 1659, Thomas Walker possessed certain lands at Scurr—probably these acres; and in 1667, John Walker) 1742, James Farmer. 1808, James Farmer. Now, Naughton.

Six acres in Scurbank. William Fender acquired these, probably from the last Abbot. 1595, Thomas Fender. In 1602, Mr. Thomas Douglas of Stonypath. 1631, James Douglas, his son. 1674, Robert Douglas of Glenbervie, who, between 1704 and 1709, sold them to John Hay of Naughton.

(4.) Scrogieside.

Some part of Scrogieside seems to have belonged to Naughton before 1637.

In 1630 Hew Scott has *six acres of Scrogieside*. In 1644, David Auchmuty of Dennings was served heir to his father Robert Auchmuty in the lands of Scrogieside. They seem to have been afterwards added to the lands of Douglas of Ardit, or Glenbervie, in Scurbank, who possessed them in 1694, and afterwards sold them to John Hay of Naughton.

(5.) North Kirkton.

Four oxgates of arable land, north of the Main or Manor place of Balmerino (North Kirkton).

These lands seem to have been first acquired by Sir Peter Crichton from the Abbey. 1551, Thomas Wilson. In 1600, Henry Wilson was served heir to Thomas Wilson in these lands. In 1617, Robert Fyfe possessed them. Peter Hay of Naughton acquired them before 1631.

(6.) Bottomeraig.

Boghall— $2\frac{1}{2}$ acres of it in the north bank of Bottomeraig. 1723, Margaret Hedderwick, then her sister Janet, who in 1743 disposes them to Grizel H., spouse of James Robertson, in liferent, and to Melville R. her son, in fee. 1764, Robert Goodlet, Edinburgh. In 1777, by an excambion with Lord Moray and allocation of additional land in lieu of rights of pasture then renounced, the property was extended to 4 acres. 1805, the creditors of Goodlet sold it to James Morison of Naughton for £330 Sterling.

House and garden, with pasture for a cow, at Bottomeraig. In 1574, Commendator Henry gave a charter of these to Alison Gaye, and Janet Bane her mother. Purchased by Naughton in 1865 from Ritchie.

In 1864 *Mr. Stark-Christie's lands at Bottomeraig* were purchased by Miss Duncan-Morison of Naughton.

The southern half of Melville's lands at Bottomeraig, with houses, were purchased about forty years ago by Miss Duncan-Morison, and about the same period Mrs. Duncan-Morison bought three other houses and gardens at Bottomeraig, north of the Manse, of which the two on the west side, lately altered and improved, occupy the site of the house belonging to the

Melvilles before their lands were exchambd; and the one on the east side, now taken down, was the house belonging to the Andersons, before the exchambion of their lands.

(7.) Dochrone.

Two acres in Dochrone. Watson acquired these, probably from the last Abbot. In 1595, Alexander Watson. Afterwards, James Watson. 1631, David Watson, son of the last. 1635, Euphemia and Margaret Watson, sisters of David. 1674, James Duncan in Cultra got $\frac{1}{2}$ of the 2 acres, as grandson of Margaret Watson's sister. Andrew Rawit (1650) seems to have got the other half. Afterwards, Thomas Morton. Now, Naughton.

Three acres in Dochrone. Not mentioned in the Abbey Rental. 1630, William Bane of Pitmossie. Afterwards, John Bane. In 1637, Helen Bane, wife of George Jack in Fliskmillan, as heir of her father John Bane.

In 1726 Robert Barclay had 3 acres of Dochrone, probably the above acres. Now Naughton. (See (3) below.)

One acre in Dochrone. John Fowlis probably acquired this from the last Abbot. Now, Naughton.

(Before 1707 David Fowlis had a toft called 'Sniddyland' in Gaudry, with 5 acres arable attached to it, and 1 acre, with pasture, in the barony of Naughton. But these were probably not Abbey lands. In 1621 Sniddylands belonged to Peter Hay of Naughton.)

Collin's six acres in Dochrone or Drumchurry, and Harvey's two acres in Dochrone were acquired in 1695 by Peter Hay of Naughton and his son John, in exchambion for certain lands at Leadwells, etc. See page 663. (It was probably these 3 acres which Henry Mitchell possessed in Dochrone before 1630.)

(3.) Easter Grange, Dochrone, Balgove, or Bangove, etc.

In 1693 David Ramsay, 'portioner of Newgrange,' obtained for himself and his son James etc. a charter under the Great Seal, of the following lands, which had been fened from the Abbey by himself or others of his family some considerable time previously:—Half of Newgrange, with 2 acres more; half of Cleikumsleugh and Battelaw; 2 acres of Cultra; half of Outfield of Byres, with Wattiesfauld; 4 acres more of Cultra; the lands of Bangove, extending to 13 acres; Dochrone, 16 acres; 3 acres of Harlands, and 1 in Woodflat. These lands were acquired by Peter Hay about 1621, and Easter Grange, half of Cleikumsleugh and of Battelaw, with the above mentioned acres of Bangove and Dochrone, are still included in the estate of Naughton. It was probably the acres in Harlands and Woodflat, east of Thornton, which were acquired by Birkhill, by exchambion, early in this century.

Spindie's Balgove. In 1729 John Spindie purchased 3 acres of Bangove from Robert Hay of Naughton. He died in 1742, and was succeeded by John Spindie his son. Two acres were added to this property at the division of Bandean Muir. On 26 January 1739 Margaret S., grand-dr.

of John S., and her husband, disposed to Mr. Wedderburn of Birkhill these 5 acres, together with 2 acres of Docherone purchased by John S. from Andrew Frew, 3 acres of Docherone purchased by her uncle William Spindie from Robert Barclay, and $\frac{1}{2}$ acre of East Grange allocated to her in 1777 in lieu of her right of pasturage, etc., on lands of East Grange. On the 7th July 1789 Mr. Wedderburn conveyed all these lands to Mr. Morison of Naughton.

(d.) Pitmossie.

Pitmossie—5 acres—acquired by Bayn, probably from the last Abbot. In 1630, William Bane, senior. 1646, William Bane served heir of his grandfather, William Bane. In 1717, Mrs. Duddingstone. In 1729, John Black. In 1742, Robert Howieson. In 1749, Thomas Howieson. Afterwards Walter Birrel. 1836, when it amounted to about 24 acres arable—William Ferguson. Now, Naughton.

§ 3. ESTATE OF BALLINDEAN, OR BANDEAN.

[See pp. 472 and 563.]

In 1539 Paul Stirk and others get charter from Abbot Robert and Convent of 12 acres arable of Ballindean, 3 acres of Dochrone, and 2 acres of Bottomeraig. In 1546 he acquires the privilege of pasture on the common of the moor of Newgrange.

From 1607 to 1610 David Beattie of Karsmyre appears to possess these lands, and in the latter year resigns them again in favour of George Stirk from whom he had got them.

In 1624 George Stirk acquires from Peter Hay of Naughton the meadow and 'swardieird' of the half lands of Newgrange; the 'hean' leading from Muir of Grange to said meadow; and 4 'riggends' betwixt Bandean lands on the north and the Motray on the south. In 1778 Bandean gets $1\frac{1}{2}$ acre of West Grange from Birkhill, in exchange for his rights of pasture, etc., on West Grange, then renounced. In 1780 Bandean gets from Naughton 6 acres of East Grange; 1 acre of Bandean Muir; 2 acres of Bandean park; and $3\frac{1}{2}$ other acres of Bandean Muir; in exchange for his houses, yards, and lands in Gauddry, and his right of pasture on East Grange, then renounced. (These lands in Gauddry were apparently the acres of Dochrone acquired by Paul Stirk in 1539.) (An exambion with Lord Moray at Bottomeraig, and sale of lands there, have been already mentioned. See pp. 563, 666.)

[In 1563 the lands (and mill) of Newbigging, in Kilmany parish, then belonging to the Provost and Canons of the 'Collegiate Church of St. Salvator, St. Andrews,' were set in tack, in three equal divisions, to as many tenants, who, in 1566, purchased their several portions. After passing through many hands, one-third of these lands was acquired in 1617 by George Stirk of Ballindean from Andrew Small; another third part

by Thomas Stirk of B. in 1633 from Sir Michael Balfour of Denmiln, and James Balfour his brother; and the three equal parts of the remaining third were acquired by the Rev. John Stark in 1734, 1735, and 1736 from James Anderson, John Kilgour, and Robert Howieson respectively.]

§ 4. ESTATE OF BIRKHILL.

(1.) Grange (Wester).

[See pp. 563-9.]

A charter of the following lands, previously acquired from the Abbey, was resigned in 1569 by David Balfour of Balbuthy, and Elizabeth Wemyss his spouse, into the hands of Commendator John Hay, for a new charter, which received confirmation under the Great Seal in 1572, at which latter date David Balfour was dead, but his wife was alive:—One-fourth of New Grange; one-fourth of Cleikamscleugh and Battlelaw; one-half of Crossfaulds, except 2 acres on west side thereof; 1 acre of Cultra; $\frac{1}{2}$ of Outfield of Byres, excepting Craigingrugiesfauld; 1 acre of Docherone; another acre on north side thereof, formerly possessed by the late Alexander Cockburn; one-half of the other fourth of New Grange, Cleikamscleugh, Battlelaw, Crossfaulds, and Outfields of Byres; 1 acre more of Cultra; along with the principal house or Hall (*aula*), beside the said half of fourth-part lands, and other houses formerly occupied by Robert Cockburn, and afterwards by David Balfour.

Certain other portions of New Grange, etc., were possessed by Oliphant, who probably acquired them from the last Abbot. John Oliphant had them in 1596. In 1613 and 1622 these were held by Robert Auchmuty. Before 1631 they were acquired by Michael Balfour of Grange. They comprehended the following:—one-eighth of Newgrange; one-eighth of the meadows of Newgrange; one-eighth of the 4 oxgates of Cleikamscleugh and Battlelaw; one-eighth of 8 oxgates of Outfields of Byres; and half an acre in Cultra. (Two houses, etc., at Byres were acquired by Balmerino from Birkhill in the early part of the present century.) Grange was purchased by Dr. Seryngeour in 1723.

(2.) Corbie.

[See p. 573.]

Abbot Robert and Convent granted to Andrew Lesley of Kilmany, afterwards Earl of Rothes, a charter of Corby, Corbyhill, etc., which charter was confirmed under the Great Seal in 1541-2. The description of these lands has already been given. The Wood of Balmerino had been feued to Betoun of Creich before it came into the possession of the Laids of Birkhill.

(3) Cultra.

The lands of Cultra were originally feued from the Abbey in numerous small portions. Appendix, Nos. IX. and XIII. XVII., show the names of the feuars at the several periods to which they refer. The succession subsequently is very intricate, and difficult to trace, owing to the numerous subdivisions and exchanges which have taken place, and also to the circumstance that the existing titles to some of the portions do not appear to go farther back than to about the beginning of the last century. In 1742 the portioners of Cultra were John Jack, James Paton, James Bell, Agnes Tais (liferentrix), and Henry Mitchell's heirs. In 1778 the names, besides that of Mr. Scrymgeour of Birkhill, were George Kinnear (whose predecessors were the Patons), James Small and his spouse Euphemia Niven, George Henderson (see below), John Ballingall, writer in Dundee, and James Morison of Naughton. In that year the several tenants renounced to Mr. Scrymgeour of Birkhill their servitudes of pasturage on the lands of West Grange, in exchange for certain portions of land then given to them by him. Ballingall got nearly 7 acres; James Morison upwards of 4; George Henderson upwards of 4; George Kinnear $1\frac{1}{2}$; James Small $3\frac{1}{2}$. Of these, 10 acres were not arable, and were situated on Cultra Hill. At a subsequent period some of the land on Cultra Hill appears to have been reclaimed, and to have been afterwards planted by Mr. Wedderburn of Birkhill. Ballingall's lands afterwards passed to David Kerr and Ebenezer Anderson, and amounted to about 26 acres. In 1789 James Morison of Naughton sold his lands at Cultra to Mr. Wedderburn, who afterwards acquired all the other lands of Cultra, except Mr. George Henderson's.

§ 5. HENDERSON'S LANDS OF CULTRA.

Six acres of Cultra.—In 1540 James Bartlet and Mirabella Braid, his spouse, acquired these from Abbot Robert and Convent. (A charter of these lands of the year 1547 is signed by the Abbot and eleven monks, and subsequent charters by smaller numbers.) In 1596 John, son of James Bartlet, succeeds. 1596, Henry Mitchell in Bangove purchases these lands for £68. 1615, John, son of Henry Mitchell. 1624, David Watson. 1635, Euphemia and Margaret Watson, sisters of David, get each a half of these lands, and of the 2 acres of Dochrone belonging to their late father, James. In 1674, Andrew Rawit, probably the son of one of the Watsons, has 2 of the 6 acres in Cultra, and James Duncan, 'great-grandson of Margaret Watson's sister,' has the remainder. Then Andrew Rawit makes over his share to James Duncan. 1680, James Duncan, his son. 1712, David Duncan, son of James, who in 1719 sells the property to Henry Mitchell, servitor (butler) to the Laird of Naughton, for £75.¹ George Henderson afterwards married Jean, daughter of

¹ Henry Mitchell died in 1724, aged 52; and his wife, Catherine Wilson, in 1742, aged 72. A stone is erected to their memory in Balmerino churchyard.

Henry Mitchell, and thus acquired the property. Their son, George Henderson, succeeded in 1773. In that year he acquired 4½ acres additional (of which 2 acres were unarable, and situated on Cultra Hill) from Mr. Scrimgeour in exchange for his right of pasturage, etc., on lands of Newgrange, then renounced. Part of these lands was perhaps subsequently again excambied. In 1813 George Henderson disposed his lands to his son George, at whose death in 1870 his eldest son, George, the present proprietor, succeeded.

§ 6. ANDERSON'S LANDS OF BOTTOMCRAIG.

In 1632 James Anderson and Grisel Paterson, his spouse, were infeft in £2 Scots of annual rent from an acre of land at Bottomcraig. (Index to Sasines, General Register House.) It was probably this land of which James Anderson appears as feuar in 1695. In 1717 James Anderson is mentioned as 'portioner of Bottomcraig.' It is uncertain which of the portions, originally feued from the Abbey, he had acquired. James Anderson continues to be the name of the proprietor at various dates down to 1789 *at least*. In that year there was an excambion (see page 667). In 1813 Andrew Anderson is the possessor. He died in 1836, leaving the property to his dr. Elizabeth, who married Alexander Blyth. On her death in 1877 the property was divided between her son Andrew Blyth and her daughters Betsy and Mary Blyth.

§ 7. MELVILLE'S LANDS OF BOTTOMCRAIG.

In 1742 Andrew Melville appears as portioner of Bottomcraig. It is uncertain which of the portions, originally feued from the Abbey, he had acquired. He was succeeded by his son, Thomas M., who was alive in 1789. About that period these lands, which were mostly in Scurbank, were excambied for others, as already mentioned (see page 666). Afterwards Thomas's sons, Andrew and David M., succeeded. As already stated, Andrew's half (the southern) of these lands was sold to Naughton by his son Andrew. Stewart Melville, son of David, succeeded to his half, which is now possessed by Stewart's son, David Melville.

No. XXVIII

NAIRN'S TOMB

[See p. 430]

From the following Notes of the Nairn family, with which William Berry, Esq., of Tayfield has favoured me, it is evident that the tomb referred to is that of Alexander Nairne of Sandford and Fairham, who in

1625 obtained a Crown charter of Sandfurde, assigned in his favour to William Nairne, son of David Nairne, senior of Sandfurde, with consent of the said David Nairne, senior, and of David Nairn the latter's eldest son. The said Alexander Nairne married Penelope Matthew of London, by whom he had three sons—(1) Alexander Nairne, Fiar of Sandford, of whom Sir Thomas Hope (*Diary*, Bannatyne Club, p. 174) writes under 16th August 1642, 'Word cam off the killing of worthe Sandford, at Londoun, in ridding off his sonnes in a tumult,' when both he and his sons must have perished. In 1643 his father (the husband of Penelope Matthew) was retoured in special as heir of provision of the deceased Alexander Nairne his son. (2) William Nairne, who was served heir to his father in 1656. In 1657 he executed an instrument of resignation in favour of his brother Sir Thomas. (3) The said Sir Thomas Nairne of Sandford, knight, Lieut.-Col. of Horse, and member of the War Committee, 1649; who, at the Restoration, was fined £1300. He had two sons, (1) Alexander, of Sandford, 1670; (2) David, born in 1667. (See *Scottish Antiquary*, January 1895, p. 119.)

The ghost of one of the Nairns, probably Sir Thomas, is supposed to be in the habit of riding on a white horse along the avenue to Sandford Nairn (near the tomb), now the highway from the 'five roads' to St. Fort Station.

Sandford, or St. Fort, was written *Saintfoord* as early as 1517, according to Sibbald (*History of Fife*, p. 202, ed. 1803), in an Inquisition held in that year at Cupar; but it is doubtful if this spelling is that of the original document.

NO. XXIX

RECENT DISCOVERY AT BATTLE LAW

In the account, given at pages 6 and 7, of the cist and urn found at Battle Law in 1873, it was stated that there were indications of the existence of other cists there, which had not been excavated. Since the foregoing sheets of this volume were in type, Colonel and Mrs. Anstruther Duncan of Naughton resolved to have the site examined, and on the 22nd of May last, and two following days, excavations were made in their presence; Mr. Alexander Hutcheson, F.S.A. Scot., and Mr. Samuel W. Johnston, Fincaigs, being also on the spot, which is in close proximity to the site of the former discovery, and on the highest part of Battle Law.

These operations resulted in laying bare a series of stone cairns, without, however, so far as could be seen, any accompanying relics; and on the afternoon of the 23rd May a stone cist was discovered. The covering slab had already been removed, probably by the plough. The cist lay east and west, and was of the usual small dimensions, measuring about 2 feet in length, 15 inches in width, and 18 inches in depth, composed of slabs set on edge, and backed up with smaller stones. The cist contained two urns

of 'food-vessel' type. These lay on their sides, but may have been canted over by the descending soil when the top slab was removed. One of the urns is very similar to that discovered in 1873, though somewhat smaller. It is of graceful form, and measures 4 inches in height, by 5 inches across the lip—sloping down to a narrow base; and is ornamented with 'herring-bone' markings, and a series of four unperforated ears. The other urn, which is slightly larger, is more rudely formed, and bears a series of encircling lines like the impress of a cord. No evidence of the existence of bronze was met with; but urns of this type are referable to the Bronze Age. These vessels were removed to Naughton House, where also is preserved the one discovered in 1873.

Though present at the commencement of these excavations, I was unavoidably absent when the cist and urns were found; and the foregoing account has been kindly supplied by Mr. Hutcheson.

It may be here mentioned that the small stone dish shown on the same page as the urn discovered in 1873 was found many years ago at Windygates, on Battle Law, a short distance from the spot where the urns above described were discovered; and that the ball also shown on the same page is a cannon stone ball found long ago at Naughton Tower.

No. XXX

RECENT DISCOVERY AT GREENHILL

THE existence of the substructure of an ancient Cairn on the summit of Greenhill is mentioned at page 3. In July last, Henry Scrymgeour-Wedderburn, Esq., the proprietor, had excavations made there, which resulted in the discovery of a burial cist very near the centre of the Cairn, and lying almost north and south. It measured internally 4 feet in length, 1 foot 9 inches in width, and 1 foot 3 inches in depth, and was formed of massive slabs of whinstone. The top was composed of two stones of similar weighty proportions. The cist was cleared out, and was found to be paved with small water-rolled pebbles, mostly of quartzite. The whole was carefully examined by Mr. Alexander Hutcheson, but no relics of burial were met with. From the disturbed state of the cist, it appeared to have been opened at some earlier period, when such relics may have been either removed or destroyed.

When we consider the conveyance to this isolated height—603 feet by the Ordnance Survey—and the setting in position of the ponderous stones composing the cist (some of which must weigh half a ton), the careful paving of the floor, and the formation of the large and elaborate structure of stones and earth, it seems impossible to resist the conclusion that this had been the burial-place of some person of distinction in pre-historic times.

CORRECTIONS AND ADDITIONS

Page 190, line 9 from foot, *for* 1318 *read* 1317.

Pages 211-12. Abbot John de Haylis got a safe-conduct also to Pente fract, dated 18th May 1423; and one for himself and others, for a year, to go to Flanders, dated at Westminster, 8th June 1424 (*Bartholomaeus Calendar*).

Page 247, line 4 from top, *Ule should perhaps be* Elder.

Page 613, line 7 from top, *for* Hanson *read* Halson.

Page 644, after line 4 insert, *The Corrals*, from *quarrel*, an old form of *quarry*.

Page 665, line 11 from foot, *for* Alexander Pitcairn *read* Andrew Pitcairn.

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